



**A STUDY OF THE SECULAR CONTENT
OF THE EDUCATIONAL PROGRAMMES
OF PROMINENT MADRASAS OF
UTTAR PRADESH**

**SUMMARY
THESIS**
SUBMITTED FOR THE DEGREE OF
Doctor of Philosophy
IN
EDUCATION
By
Mohammad Hanif Ahmad

Under the Supervision of
Prof. Ali Akhtar Khan

**DEPARTMENT OF EDUCATION
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SUMMARY

**TITLE OF THE STUDY: "A STUDY OF THE SECULAR CONTENT OF
THE EDUCATIONAL PROGRAMMES OF
PROMINENT MADRASAS OF UTTAR
PRADESH"**

RESEARCHER : MOHAMMAD HANIF AHMAD
SUPERVISOR : PROF. ALI AKHTAR KHAN

PURPOSE OF THE STUDY:

The topic "*A Study of the Secular Content of the Educational Programmes of Prominent Madrasas of Uttar Pradesh,*" has been selected for this study for reasons more than one. Though several studies have been made on the Madrasa system of education to bring out its usefulness or otherwise, there are still many aspects of it which need and deserve more intensive and extensive studies to bring out the relevance and worthwhileness of the Madrasa system of education in the modern Indian context. One of those aspects is the curriculum (Nisab) of the Madrasa system of education.

Nowadays the Madrasas are in sharp focus. Serious criticisms are being made against them in different quarters. Some say that Madrasas are imparting purely religious education, which is not found useful in the competitive job-market of today. As such, the curriculum, in fact the whole educational programme, of the Madrasas should be drastically revised. Others, on the other hand, say that this criticism is not valid: True that Madrasas are imparting mainly religious education, but they are not oblivious of the secular or worldly needs of their clientele. Their curriculum has secular elements as well. The Madrasa system, they say, is a more wholesome system of education as it attends to both the religious and secular needs of the people, while the so-called secular system of education caters only to the secular needs and totally neglects

the religious or spiritual needs of the people. They contend that Madrasas may not produce worldly very knowledgeable persons, absorbable in the fields of Agriculture and Industry, but they are producing better human beings.

Thus, what these Madrasas are teaching, how far their educational programmes are relevant and useful, how much their curriculum is religious and how much secular, were, some of the questions, which needed to be answered objectively. This has led to the choice of the subject of this Study.

The purpose is to examine the curriculum (Nisab) of the prominent Madrasas of Uttar Pradesh to see whether the curricula of these Madrasas are purely religious or are these Madrasas also imparting some secular education at the same time. If it is found that secular subjects like Hindi, English, Urdu, Arabic, History, Geography, Science, Maths, etc. are also being taught in the Madrasas, alongside the religious subjects, then it will be unfair to say that these Madrasas are imparting only the religious education.

There are also sections in our society who thrive on Muslim-baiting and are averse to any and everything having a Muslim connection. They are deriding the Madrasa system of education and go even to the extent of charging that the Madrasas have become the training grounds for I.S.I. agents and should, therefore, be closed. Such elements can be proved wrong and their prejudices against the Madrasas can, atleast, be lessened if it is objectively established that:

- i. The Madrasa education, as a parallel system of education, is imparting, over and above the religious education, secular education, too, almost as much as our main-stream system of Primary and Secondary education imparts.

- ii. That it is rendering valuable national service by eradicating illiteracy, free of cost (Madrasas do not get or accept any grant from Governmental agencies), from a large section of our society (Muslim minority) which, even in the government reckoning, has become educationally as backward as the Neo-Buddhists.
- iii. That it is not producing I.S.I. agents but rather nationalists and patriots to the core in the same way as Madrasas have in earlier days produced nationalist-giants and freedom-fighters like Maulana Abul Kalam Azad, Maulana Husain Ahmad Madni, Maulana Hasrat Mohani, Maulana Hifzur Rehman, to name only a few.

PREVIOUS STUDIES

Several valuable studies on Madrasa system of education have been done. The most comprehensive of these, perhaps, is Kuldip Kaur's "Madrasa Education in India" (Centre for Research in Rural, and Industrial Development, Chandigarh, 1990). Other significant and mentionable studies are Mohammad Akhlaq Ahmad's "Traditional Education among Muslims" (B.R. Publishing Corporation, Delhi, 1985), and Syed Masroor A. Hashmi's "Muslim Response to Western Education" (A Study of four Pioneer Institutions) Commonwealth Publishers, New Delhi, 1999. Zafar Alam's 'Education in Early Islamic Period' (Markazi Maktaba Islami, Delhi, 1991) and Dr. Qamaruddin's 'Hindustan Kee Deeni Darshgahen' (Urdu), (Hamdard Education Society, New Delhi, 1996), are also significant studies. Besides, Hamdard Education Society, New Delhi, and Institute of Objective Studies, New Delhi have carried out a number of sectional studies. However, there is still much room for further research in this area, especially on the 'curriculum' aspect of Madrasa education.

No one can deny the place and importance, which the

Madrasa has had in the Muslim educational system. It needs, however, to be kept in mind that this system of education was founded in the fifth century after Hijra. The system of education, which existed prior to the Madrasa system has not been taken due cognizance of. The information available on certain periods and aspects of the Islamic education is too fragmentary to allow the systematic study and analysis of the course-content of the Madrasas. Consequently, anyone trying to sketch out the system of Islamic education comes to face difficulties of diverse nature.

However, in view of its great importance, the system of Madrasa education needs intensive and extensive study, particularly its phase relating to the golden age of Islam, ranging from the time of the Prophet (PBUH) to the times of the pious Caliphs. In this connection even the minutest information which may cursorily appear insignificant and negligible is to be taken into consideration as something very significant in order to structure bit by bit the system of Islamic education. Every complex system develops from its simple form, and if the simple form is ignored the complex system itself cannot be correctly comprehended.

The study of the Madrasa-curriculum is, therefore, to be made from its roots upwards. This brief study, therefore, makes a start with the early traditions of Islamic learning and then proceeds to gradually work out the system of Islamic education in as systematic and scientific a manner as possible.

HYPOTHESES/ASSUMPTIONS

The present Study has the following assumptions/hypotheses, which it aims to corroborate objectively: -

- (i) The Madrasa system of education is still relevant and useful in the modern Indian situation.

- (ii) Besides the religious education, Madrasas are imparting secular education, too, which is almost similar and equal to the secular education being imparted in our mainstream primary and secondary schools.
- (iii) The Madrasas are rendering valuable national service, free of cost, by helping in eradication of illiteracy and promotion of education in the educationally most backward section of our society, the Muslim minority, and, therefore, deserve bouquets, not brick-bats.
- (iv) The madrasas are preservers and promoters of the Muslims religion (Islam) and culture, and of the Urdu and Arabic languages and literatures in India. These, together, form the 'Muslim heritage' in India and a significant part of what goes as 'composite culture of India' and 'The Indian heritage'.

TITLE AND STATEMENT OF THE PROBLEM

The present Study is precisely, "A Study of the Secular Content of the Educational Programmes of Prominent Madrasas of Uttar Pradesh", That is, the prominent Educational Institutions of Islamic learning in Uttar Pradesh e.g. Darul-Uloom, Deoband, Nadwatul Ulema, Lucknow, Madrasatul Islah, Azamgarh, and Jamiatul Falah, Azamgarh, are attempted to be studied in respect of their educational programmes upto secondary level.

As educational institutions are generally founded on and reflect a certain philosophy of life and approach of their own, their proper study can be made only with reference to that philosophy or life-approach. This Study, therefore, includes a chapter on the history of Madrasa system of education to serve as proper background for the analytical chapters on Nisab (curriculum) of the prominent Madrasas.

SOURCES OF DATA

The present Study is primarily a survey and analysis type of research, based mainly on library material, interviews of teachers and the content analysis of the educational programmes of the prominent Madrasas - (Darul-Uloom, Deoband; Nadwatul Ulema, Lucknow; Madrasatul Islah, Azamgarh; and Jamiatul Falah, Azamgarh) of Uttar Pradesh.

METHOD

Objective and critical study of the relevant library material, personal visits of the chosen Madrasas, and interviews of some teachers and students in those Madrasas have been resorted to as the method for data collection for the Study.

CONCLUSIONS AND SUGGESTIONS

Madrasa system of education came into being and gained currency and prominence with the advent of Islam in the two holy cities of Medina and Mecca some fourteen centuries ago . It spread out far and wide when countries after countries fell under the spell of Islam.

For centuries in the Muslim world Madrasa education was the established and comprehensive system of education. Though heavily tilted towards religious education, it also very well attended to the ever changing secular needs and demands of the societies concerned . As Islam does not accept compartmentalisation of life and society into secular and religious, worldly and otherworldly, realms, the Islamic system of education also shunned this artificial cleavage, and presented itself as a process which formed a happy blend of religious and secular elements. All contemporary needs, both of secular and religious nature, of the beneficiaries of Madrasa education were catered to properly and simultaneously.

Consequently, the Madrasas produced not only God-fearing, pious, and highly moral men and women but also wise, efficient, responsible and dutiful personnel for different positions in the Muslim world. Madrasa education threw-up not only Alims, Muftes, Hafizs, Qarees and other brands of religious scholars but also soldiers, generals, mathematicians, alchemists, astronomers, physicians, historiographers, sociologists and other brands of secular scholars. It was, indeed, a comprehensive system of education which could take care of all the religious and secular needs and aspirations of the ever growing Muslim world.

Consequently, Muslims could become not only good warriors but also pioneers and leaders in different walks of life. For centuries they dominated the intellectual scene of the world. They blazed the path in the fields of science and technology. Their contributions to the fields like Chemistry, algebra, trigonometry, astronomy, tib (medicine), mechanical and civil engineering, weaponry, etc., were not only innovative and path-breaking but also far ahead of their times. When there was darkness in Europe and the rest of the world, there was broad-day light in the Muslim world. They did not have universities like Oxford, Cambridge and Harvard but only their Maktabas and Madrasas which gave them the kind of learning and character to become a world-class force. It was indeed their Madrasa education (as there was no other system of education prevalent in their part of the world) which made and maintained them as world leaders in almost all walks of life for centuries, that is, till the beginning of the Reformation and Renaissance periods in Europe.

II

May be the Madrasa education, with its heavy religious content and some sprinkling of the secular content, could well serve

the growing needs of the changing human society till the Reformation and Renaissance periods, for the reason that the human society at that stage of its development was not as complex and complicated, and the secular demands on education were not as many and varied and as pressing, as the onset of Renaissance made them to be.

Renaissance made mankind first to make a recourse to Hellenistic learning and culture, and then to surge forward on the path of progress. Science and technology made great strides. Scientific humanism and nationalism were born. Ultimately, a complete separation of the Church (religion) and the State, that is, the religious and the secular domains, took place. Democracy and Secularism came to be accepted as new social deities. As an imperative of the developments during Renaissance to Enlightenment period, foundations of a new secular system of education, as separate and distinct from the religious (Madrassa/ Church) system of education were laid. Since then it is this secular system of education which is the state-sponsored and patronized system of education in most parts of the world, including many Muslim countries. And the Madrasa/Church system of education has been relegated to the background and is left mostly to the charge of non-governmental organisations (N.G.O.s), with or without some governmental aid.

III

In India, too, the Madrasa system of education functioned well during the long period of Muslim rule. It produced qualified and efficient personnel for various levels in the administration of the Muslim rulers and their subordinates. While Oxford university (1163 AD) was established in England, Taj Mahal (1632-1643 AD), a marvel of Mughal architecture, was built in India. Red Fort and Jama Masjid

of Delhi, as many other structures elsewhere, Mughal miniature paintings, Mughal administrative structure and system, etc. all go to demonstrate the level of professional excellence and sophistication of skills which were reached mostly through Madrasa education. There being no recognizable, alternative, system of education during that period, it can be said that Madrasa education served all purposes of education during the long period of Muslim rule in India.

IV

However, when Britishers came they brought with them their own Western, scientific and secular system of education, which had by that time become well-developed. Alongside, Christian Missionaries started and continued imparting their brand of religious education. Madrasas, too, continued imparting their brand of religious education. But faced with the challenge of fast-spreading Christianity, and the need of defending and preserving Islam, they started gradually and gradually shedding-off the secular content from their curriculum and packing it up more and more with religious content. As a result, Madrasas went on losing much of their relevance and worthwhileness as institutions of secular learning and gradually and gradually came to be regarded as institutions of mere religious education.

While Madrasas and Missionary schools both functioned side by side as competitors, the system of education which the British rule set in motion and officially patronized was secular and scientific in its nature and character. Religious and sectarian education being imparted by Missionaries, Madrasas and Pathshalas were gradually and gradually pushed aside and left to private enterprise. However, some big Madrasas, like the Calcutta Madrasa, were recognised and fully financed by the British government.

V

After Independence when India became a secular and socialistic democracy, the national government led by Jawahar Lal Nehru with Maulana Abul Kalam Azad as the first Education Minister of independent India, persisted with the secular and scientific education introduced in the country by the Britishers. Madrasa education, as also religious education being imparted by the religious and ethnic minorities was, however, constitutionally given ample space in the educational scenario of the Country as a private and parallel system of education.

This could be possible for two main reasons:-

1. Independent India was conceived to be a modern secular democracy wherein religious and ethnic minorities were to enjoy certain special constitutional rights and safeguards, including those relating to their religion and education.
2. While the Muslim League had lifted its leadership mostly from the Universities, the products of Madrasas, the Ulema, were mostly drawn into the Indian National Congress, the chief instrument of Independence, and had played a prominent and sterling role in the freedom struggle. The 'Khilafat Movement' and the 'Reshmi Roomaal Tehrik' had given much bone and flesh to the Indian National Congress and had made it a truly mass-based All-India Party. The Indian Nation felt highly indebted to Madrasas and their system of education for having produced a strikingly large number of freedom fighters of rare qualities. Nobody ever entertained any doubts about the nationalistic and patriotic credentials of the products of Madrasas.

With the end of the Nehru era in the mid-sixties of the last

century, however, the political climate of the Country started getting gradually and gradually communalised. Political organisations and their ideological fountainheads, as also their satellite outfits, which had played no or, at best, very insignificant, even dubious, role in the freedom struggle started gaining ground and have, through playing the communal card, come on to the centre-stage of power. The pseudo secularists are siding with them on one pretext or the other. The genuine secularists have been put on the defensive in the political arena by the tyranny of the number game. Secularism and Democracy as articles of faith and creed are getting increasingly on discount. The worst sufferers in this respect are the Muslims and their Madrasas.

After the demolition of the Babri Masjid and, more specifically, after the Kargil war, hell seems to have been let loose on Muslims and their Madrasas. Every Muslim is being seen as a potential terrorist, and every Madrasa is being believed as a breeding ground of I.S.I. (Inter Services Intelligence of Pakistan) agents. Gujrat has shown that Hindu communalism practised by certain Hindutva-wadi organisations has now become very virulent and wantonly destructive. In the corridors of power, Hindutva has come to be accepted as the very synonym of 'patriotism' and 'nationalism', while anything related to Muslims and Madrasas is taken as suspect and a potential threat to the unity and integrity of India. The Gujrat tragedy has further widened the Hindu-Muslim divide.

Political parties which have by and large been secular now feel intimidated and though they make protestations, on occasions, in and outside the Parliament, on issues like Gujrat communal carnage, their political expediencies make them practically leave the injured Muslim psyche in the lurch. In crucial moments, they develop cold feet and do not come forward to unite in defense of

democracy and secularism. Taking the bull of communalism by its horns, therefore, remains for them an ever receding objective.

The only redeeming feature and source of some strength that remains is that the majority of Hindus and Muslims still remain unbitten by the bug of communal hatred and frenzy. The intelligentsia, especially the media persons, have not let democracy and secularism down.

Madrasas these days have suddenly come in sharp focus. And not for savory reasons. On the one hand, as stated above, certain political outfits inimical to anything with an Islamic or Muslim connection see them as suspect, as potential breeding ground of cross-border terrorism, and, on the other, certain sections in the Muslim community itself regard, for various reasons, Madrasa-education either inadequate or totally ungainful and, therefore, a sheer waste of time, effort and resources. Their contention, among other things, is that Madrasas impart instruction only or mostly in religion, mostly in Theology, and totally or largely neglect secular and scientific education. As a result, their products suffer from gross educational, inadequacies and insufficiencies which makes them misfits in the society. There are no takers of them in the job-market. They are, therefore, generally employed as Moazzins and Imams of Masjids or, at their best, as teachers in Madrasas or as preachers in religious organisations. Their salaries are often so low that their families are forced to live on sub-subsistence levels. Sometimes even their otherwise bright children are found suffering from complexes and psychological disorders. This unfortunate state of affairs, they say, has been exercising a cumulative economic drain and educational pull-down on the Muslim Community as a whole.

FINDINGS

It was in the above-mentioned background and to investigate into the above- mentioned kind of allegations against Madrasas and their system of education that the present Study was undertaken. And the findings are quite revealing and startling:-

A. Contrary to the motivated and sustained propaganda that Madrasas are turning out I.S.I. agents and international terrorists, the positive facts which the present Study has led to are the following:

(i) Neither the police raids on some world-renowned Madrasas, nor the police records and pronouncements, nor the media reports have so far produced any concrete evidence of the involvement of the Madrasas of India, as such, in any anti-national or anti social activities. Mere fictions are being paraded as facts by elements blindly hostile to Muslims and their institutions.

(ii) Madrasas as institutions and systems are purely a-political and detest the very idea of issuing Fatwas or appeals in favour of political parties to buttress their electoral prospects. May be it is their refusal to do so that has invited reprisals from the rebuffed political outfits. Hence, perhaps, the tirade against the Madrasas by the ruling conglomerations.

(iii) Madrasas are presently, as ever, carrying on their historically well-defined and well-known functions of imparting instruction in religious and secular subjects and producing good human beings and good citizens for India, imbued with the qualities of character, compassion, commitment, patriotism, devotion to duty, etc.

(iv) Confusing Indian Madrasas with the Madrasas in the neighbouring State, wherein certain objectionable activities are allegedly going on, will not be justifiable. The Indian Madrasas, especially the prominent Madrasas of Uttar Pradesh which form the

subject of the present Study, have their record so far unblemished.

(v) Madrasas have been found working within the four-walls of the Constitutional provisions made under article 25 to 30 (1). Maligning them and tarnishing their image just to suit certain nefarious political designs, and utterly disregarding the positive, patriotic, role played by them during the Freedom struggle, will be a travesty of facts and a historical unthankfulness.

A. The view that Madrasas are imparting only religious instruction to the exclusion of secular education, and are thus producing unemployables, has also been found contrary to facts. A mere look into the tables Nos 01 to 50 given in the Chapter V (Analysis of Course Contents of Prominent Madrasas and Identification of Secular Elements in Them) will make it evident that in the prescribed Nisab (Curriculum) and the daily instructional programme (Time-Tables) for all the classes (excepting the Religious Specialization Classes) of all the Madrasas coming under the present Study:

- (i) The number of secular subjects is much larger than the number of religious subjects.
- (ii) The range of secular content is 0.0% to 90.0% while the range of religious content is only 10.0% to 100%.
- (iii) The range of periods per week allotted to the teaching of secular subjects is 00.00% to 97.91% while to that of the religious subjects is only 2.09% to 100%.

Thus the Madrasas are not only not neglecting the secular education but, on the contrary, are giving more weightage to it than to the religious education (upto the Higher Secondary Stage) in terms of the number of subjects, percentage of range of content, and the tuitional periods per week given to them.

- (i) At the Primary, Secondary and Higher Secondary stages, the

Madrasas are teaching almost the same secular subjects as are being taught at the corresponding stages in the mainstream, governmental, schools. And, likewise, they are teaching from the N.C.E.R.T. books prescribed for subjects like English, Hindi, Science, Mathematics, History, Social Studies, Etc.

Of course, over and above the prescribed secular subjects, the Madrasas have in their Nisab a heavy dose of religious subjects as well.

The Madrasas have been found to have ensured that their products get good grooming both in secular and religious kinds of knowledge, so that they may become comparable to their counterparts in the mainstream schools in respect of their grasp of Secular learning, and over and above of them in respect of their religious learning.

In fact, in perseverance, diligence, commitment, devotion to duty, hardwork, and other habits and attitudes, the Madrasa products may be found even one-up to the products of mainstream schools. Austerity, strict discipline, and a morally very healthy social environment ensured in the Madrasas saves their products from gruesome social evils like drug-addiction, disco-culture, truancy, vagabond-ness, etc., to which students from affluent and ultra-modern families admitted to mainstream schools and elitist Public Schools often fall easy prey.

(i) The one thing going much against the Madrasas is that their certificates are not recognised as equivalent to the certificates of similar levels issued to the products of mainstream schools. As a result, the products of Madrasas are not getting jobs or even admissions to mainstream institutions for higher secular learning on the basis of their Madrasa-certificates.

But now Aligarh Muslim University, Jamia Millia Islamia,

New Delhi, Jamia Hamdard University, New Delhi, and some other institutions as well, have recognised some Madrasa-certificates/degrees for admission to their certain courses, like B.U.M.S. (Bachelor of Unani Medicine and Surgery). B.Ed., M.A. in Urdu/Arabic/Persian, etc. This has opened new rooms for the accommodation and rehabilitation of Madrasa-products in the distinctly and exclusively secular, mainstream, institutions of higher learning.

All said, all is not well with Madrasa system of education. There is lack of standardization and uniformity in courses and curricula, examinations, and certification. Some Madrasas persist in following their own furrows, refusing to accept the dictates of the fast changing times. Any suggestion for revision of their courses or opening of some new courses in order to make their educational programmes more viable and more beneficial to their products meets stiff resistance. This resistance becomes all the more stiffer when more secularisation and professionalisation of their educational programmes is brought into discussion. However, there are some big Madrasas which have shown willingness and readiness to move with the times in respect of secular education, without compromising with the religious part of their educational programmes.

SUGGESTIONS

In the light of the above discussion, a few suggestions can be made to make Madrasas play their roles better and more effectively:-

1. There is no gainsaying the fact that Madrasa-education is a parallel system of education and makes an important ingredient of our total system of education. Even after more than 50 years of Independence, the Nation, despite its huge resources and Herculean efforts has not been able to wipe out illiteracy from India through its

mainstream educational system. About 40% of our population is still illiterate.

The generally unrecognised and certainly unrewarded, continuous contribution of Madrasas in the spread of literacy, free of cost, without governmental assistance and aid, among the poorest of the poor section of our population should, therefore, be given, atleast, due recognition and appreciation. Those bent upon destroying Madrasas through their poisonous propaganda against them should be bridled by involving against them the relevant laws of the land. The secular and democratic majority of India should rise in defence of the Madrasas.

2. Since Muslims make the second largest religious group in the world and the second largest religious community of India, they should be allowed and encouraged to freely establish and administer Madrasas and other educational institutions of their choice in the true letter and spirit of the provisions of article 30(1) of the Constitution. The only thing to be guarded against should be to ensure that the Madrasas, as other institutions of the Country also, do not indulge in any antinational and antisocial activities. All politically motivated and baseless campaigns against them should be dealt with firmly.

3. It should be widely and genuinely accepted as a solemn fact in secular and democratic India that Muslims maintain their Madrasas, on their own, without any governmental aid or assistance for the sole purpose of preserving their religion and religio-cultural identity in India. Any attack on Madrasas, without any justifiable reasons, is, therefore, bound to be taken as an attack on Islam and Muslim Culture and identity. Such unfortunate happenings, if allowed to take place and go unpunished, will not only be anticonstitutional but will also adversely affect the fabric of national unity and peace.

Madrasas as sanctified institutions should, therefore, be allowed to carry on their genuine, legitimate, educational activities, without uncalled for and unjustifiable interferences and pin-prickings by petty politicians.

4. All big and small Madrasas of India should be brought under the ambit and administrative control of a Central Board of Madrasa Education (C.B.M.E.) to be created more or less on the pattern of Central Board of Secondary Education (C.B.S.C.). Of necessity, C.B.M.E. has to be a non-governmental organisation, as Madrasas are wary of governmental aids and strings. The membership of C.B.M.E. should be drawn from Ulemas (of all hues and shades) Muslim scholars, educationists, social scientists and activists, philanthropists, journalists and media persons, leaders of public opinion, etc. It may also have one or two Muslim representatives of the government. All the members of the proposed C.B.M.E. are, of necessity, not only to be well-acquainted with the Madrasa system of education but also genuinely sympathetic to it or, atleast, not hostile to it.

The C.B.M.E. should frame its own rules, set its conditions, and take measures for the affiliation of all Madrasas to it, for standardisation of educational structure, curricula and syllabi, teaching, examinations, certification, etc. It should also take measures for uniform and universal recognition of the terminal certificates/degrees of the Madrasas (to be issued by the C.B.M.E. itself for all Madrasas affiliated to it), by the various mainstream educational boards and universities. With this recognition, the Madrasa students may join, if they so desire mainstream educational institutions after passing any terminal examination of their respective Madrasas.

5. The Madrasas should further enrich their secular part of

education by opening more professional courses (like computer awareness, electric wiring, leather work, carpentry, motor winding, tailoring, etc.) and by better equipping their science and computer labs, Libraries, Hobbies-workshops, and games and sport facilities, etc.

6. As far as possible, only trained teachers should be employed, and the teachers on existing staff should be given facilities to undergo a crash-training programme of varying duration, wherever possible. Pay-scales of teachers should be made reasonable and respectable. Philanthropists and community leaders should be approached to augment financial resources of the Madrasas for this purpose. Madrasa-managements and the Muslim community as a whole should realise that by paying low salaries to Alims, Hafizs, Muftes,, Qareen etc., they, infact lower the esteem of their religion and the Holy Book in the eyes of the general public.

7. It is to be generally realised that elements hostile to Madrasas are quite convinced that so long as Madrasas are there, the Muslim-identity cannot be winded out from India. From their point of view, therefore, their blind hostility to Madrasas is quite understandable and even justifiable. Likewise, the Muslim-resolve to preserve and maintain their Madrasas, at all costs, under all odds for preserving their religion, their identity, in India is also quite understandable and justifiable. What is needed is to make the Muslim community as a whole and the secular and democratic people of India to realise that defending and preserving Islam and the Muslim identity in India is not the sole responsibility of Madrasas and the people associated with them, alone. Others also need to come forward and join hands in looking after these sacred institutions of learning, which are serving, in their own way, the great national cause of spreading literacy and education, free of cost, in a large section of the people of India where such an effort is needed most.



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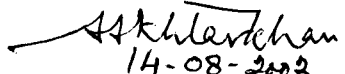
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TO MY
PARENTS**

**DEPARTMENT OF EDUCATION
ALIGARH MUSLIM UNIVERSITY
ALIGARH - 202002, INDIA**



CERTIFICATE

This is to certify that the thesis entitled "A Study of the Secular Content of the Educational Programmes of Prominent Madrasas of Uttar Pradesh" has been completed by **Mr. Mohammad Hanif Ahmad** under my supervision. The work on which the thesis is based is original and can be considered a contribution to knowledge in the field of Education, especially of Madrasa Education.


14-08-2002
Prof. Ali Akhtar Khan
Supervisor

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Mohammad Hanif Ahmad

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CHAPTER-1

INTRODUCTION

If we study the Holy Qur'an closely and carefully, we should be able to formulate a workable, integrated, curriculum with a unique philosophy and methodology of Islamic education. The Qur'an attaches paramount importance to things that concern man, society, philosophy and education. It deals with the genesis of creation of man, his nature and nurture, his spiritual edification; it deals with the human social order and stresses the need of putting it on a sound spiritual and moralistic foundation. In the Muslim belief, the ultimate objective of Islamic education is the producing of good and righteous individuals capable of leading a happy and fruitful life in this world and of achieving, through their good deeds, a spiritually blissful life in the world hereafter. The principles and rules governing human life in this world are not left entirely to circumstances or to the thinking and reasoning of individuals. Man's life is intended to be regulated by God-given laws as enshrined in and inferred from the Holy Qur'an. Since education is of vital importance in guiding the lives of people, its philosophy and basic principles must be derived exclusively from the Holy Qur'an. They should not be left to the direction of educationists who are subject to all kinds of unwholesome influences.

Since the alien system of education has failed to provide education to the individual and the society in the true light and spirit of Islam, Muslims feel that it is high time for them to turn to the Holy Book and the Sunnah of the Prophet for obtaining proper educational theory and practice.

Modern or secular education differs from Islamic education in that it is built on two hypothesis. It does not recognise the supremacy of religion and it seeks to divorce religion from life on that very ground.

Islamic or religious education, on the other hand, stands on a different ground. It attaches importance not only to matters concerning otherworldly life but also to everyday problems of life and society here in this world. It does not regard worldly-life as an end in itself. The worldly-life is rather to be taken as a bridge which man must cross before he enters into the eternal and blissful life after death. Herein lies a fundamental difference between the secular and the religious education. Modern secular education merely considers achieving happiness in this world as its final goal, whereas religious education regards this worldly-life as only a means of achieving happiness in the life hereafter. This basic difference in the aims and objectives of secular and Islamic systems of education causes differences in their respective curricula and methods as well.

PURPOSE OF THE STUDY:

The topic “***A Study of the Secular Content of the Educational Programmes of Prominent Madrasas of Uttar Pradesh,***” has been selected for this study for reasons more than one. Though several studies have been made on the Madrasa system of education to bring out its usefulness or otherwise, there are still many aspects of it which need and deserve more intensive and extensive studies to bring out the relevance and worthwhileness of

the Madrasa system of education in the modern Indian context. One of those aspects is the curriculum (Nisab) of the Madrasa system of education.

Nowadays the Madrasas are in sharp focus. Serious criticisms are being made against them in different quarters. Some say that madrasas are imparting purely religious education, which is not found useful in the competitive job-market of today. As such, the curriculum, in fact the whole educational programme, of the Madrasas should be drastically revised. Others, on the other hand, say that this criticism is not valid: True that Madrasas are imparting mainly religious education, but they are not oblivious of the secular or worldly needs of their clientele. Their curriculum has secular elements as well. The Madrasa system, they say, is a more wholesome system of education as it attends to both the religious and secular needs of the people, while the so-called secular system of education caters only to the secular needs and totally neglects the religious or spiritual needs of the people. They contend that Madrasas may not produce worldly very knowledgeable persons, absorbable in the fields of Agriculture and Industry, but they are producing better human beings.

Thus, what these Madrasas are teaching, how far their educational programmes are relevant and useful, how much their curriculum is religious and how much secular were, some of the questions, which needed to be answered objectively. This has led to the choice of the subject of this Study.

The purpose is to examine the curriculum (Nisab) of the prominent Madrasas of Uttar Pradesh to see whether the curricula of these Madrasas are purely religious or are these Madrasas also imparting some secular education at the same time. If it is found that secular subjects like Hindi, English, Urdu, Arabic, History, Geography, Science, Maths, etc. are also being taught in the madrasas, alongside the religious subjects, then it will be unfair to say that these madrasas are imparting only the religious education.

There are also sections in our society who thrive on Muslim-baiting and are averse to any and everything having a Muslim connection. They are deriding the madrasa system of education and go even to the extent of charging that the madrasas have become the training grounds for I.S.I. agents and should, therefore, be closed. Such elements can be proved wrong and their prejudices against the madrasas can, at least, be lessened if it is objectively established that:

- i. The Madrasa education, as a parallel system of education, is imparting, over and above the religious education, secular education, too, almost as much as our main-stream system of Primary and Secondary education.
- ii. That it is rendering valuable national service by eradicating illiteracy, free of cost (Madrasas do not get or accept any grant from Governmental agencies), from a large section of our society (Muslim minority) which, even in the government reckoning, has become educationally as backward as the Neo-Buddhists.

- iii. That it is not producing I.S.I. agents but rather nationalists and patriots to the core in the same way as Madrasas have in earlier days produced nationalist-giants and freedom-fighters like Maulana Abul Kalam Azad, Maulana Husain Ahmad Madni, Maulana Hasrat Mohani, Maulana Hifzur Rehman, to name only a few.

PREVIOUS STUDIES

Several valuable studies on madrasa system of education have been done. The most comprehensive of these, perhaps, is Kuldip Kaur's 'Madrasa Education in India' (Centre for Research in Rural, and Industrial Development, Chandigarh, 1990). Another significant and mentionable study is Dr. Mohammad Akhlaq Ahmad's 'Traditional Education among Muslims' (B.R. Publishing Corporation, Delhi, 1985). Dr. Zafar Alam's 'Education in Early Islamic Period' (Markazi Maktaba Islami, Delhi, 1991) and Dr. Qamaruddin's 'Hindustan Kee Deeni Darsgahen' (Urdu), (Hamdard Education Society, New Delhi, 1996), are also significant studies. Besides, Hamdard Education Society, New Delhi, and Institute of Objective Studies, New Delhi have been carried out a number of sectional studies. However, there is still much room for further research in this area, especially on the 'curriculum' aspect of Madrasa education.

No one can deny the place and importance, which the madrasa has had in the Muslim educational system. It needs, however, to be kept in mind that this system of education was founded in the fifth century after Hijra. The system of education, which existed

prior to the madrasa system has not been taken due cognizance of. The information available on certain periods and aspects of the Islamic education is too fragmentary to allow the systematic study and analysis of the course content of the madrasa. Consequently, anyone trying to sketch out the system of Islamic education comes to face difficulties of diverse nature.

However, in view of its great importance, the system of madrasa education needs intensive and extensive study, particularly its phase relating to the golden age of Islam, ranging from the time of the Prophet (PBUH) to the times of the pious Caliphs. In this connection even the minutest information which may cursorily appears insignificant and negligible is to be taken into consideration as something very significant in order to structure bit by bit the system of Islamic education. Every complex system develops from its simple form, and if the simple form is ignored the complex system itself cannot be correctly comprehended.

The study of the Madrasa-curriculum is, therefore, to be made from its roots upwards. This brief study, therefore, makes a start with the early traditions of Islamic learning and then proceeds to gradually work out the system of Islamic education in as systematic and scientific a manner as possible.

HYPOTHESES/ASSUMPTIONS

The present Study has the following assumptions/hypotheses, which it aims to corroborate objectively: -

- (i) The Madrasa system of education is still relevant and useful in the modern Indian situation.
- (ii) Besides the religious education, madrasas are imparting secular education, too, which is almost similar and equal to the secular education being imparted in our mainstream primary and secondary schools.
- (iii) The madrasas are rendering valuable national service, free of cost, by helping in eradication of illiteracy and promotion of education in the educationally most backward section of our society, the Muslim minority, and, therefore, deserve bouquets, not brick-bats.
- (iv) The madrasas are preservers and promoters of the Muslims religion (Islam) and culture, and of the Urdu and Arabic languages and literatures in India. These, together, form the 'Muslim heritage' in India and a significant part of what goes as 'composite culture of India' and 'The Indian heritage'.

TITLE AND STATEMENT OF THE PROBLEM

The present Study is precisely, "A Study of the Secular Content of the Educational Programmes of Prominent Madrasas of Uttar Pradesh", That is, the prominent Educational Institutions of Islamic learning in Uttar Pradesh e.g. Darul-Uloom, Deoband, Nadwatul Ulema, Lucknow, Madrasatul Islah, Azamgarh, and Jamiatul Falah, Azamgarh, are attempted to be studied in respect of their educational programmes.

As educational institutions are generally founded on and reflect a certain philosophy of life and approach of their own, their proper study can be made only with reference to that philosophy or life-approach. This Study, therefore, includes a chapter on the history of Madrasa system of education to serve as proper background for the analytical chapters on Nisab (curriculum) of the prominent Madrasas.

SOURCES OF DATA

The present Study is primarily a survey and analysis type of research, based mainly on library material, interviews of teachers and the content analysis of the educational programmes of the prominent Madrasas - (Darul-Uloom, Deoband, Nadwatul Ulema, Lucknow; Madrasatul Islah, Azamgarh, and Jamiatul Falah, Azamgarh) of Uttar Pradesh.

METHOD

Objective and critical study of the relevant library material, personal visits of the chosen Madrasas, and interviews of some teachers in those Madrasas have been resorted to as the method for data collection for the Study.

FINDINGS AND SUGGESTIONS

(As given in the last chapter)

BIBLIOGRAPHY

(As given in the end of the Study)

CHAPTER-2

A BRIEF HISTORY OF MADRASAS

The history of Islamic learning in India can be traced back to the period of the first Arab contacts with India. The Arab soldiers, commanders in Sind were not only fighters, but teachers and preachers as well. Besides, a band of Muslims, led by Malik Ibn-i-Dinar reached Cannanore in Kerala; and settled down on the western coast of the state.

When Sind acquired prominence, a large number of men of learning and erudition migrated from Arabia to this land and made it their permanent home. Within a short period of time, Sind, Debal, Mansura and Multan became important centres of Islamic culture in India. In the early days, Debal, being a part of India, became a centre of trade and commerce and was gradually thickly populated by the Arabs. A good number of educational centres were housed with mosques. There were some maktabas (of secondary stage) in Debal. The syllabus included the study of Hadis and Tafsir. Madrasa education also flourished in Mansura¹, the capital of Sind. There were many Madrasas where scholars delivered lectures on Hadis, Tafsir and Fiqh literature, comparable with Damascus. In addition, classes on Hadis were also held in different mosques of the city. Qazi Abdul Abbas Ahmad ul-Mansuri and Ahmad bin Muhammad Mansur, were among the eminent teachers at Mansura in the last part of the 10th century AD.²

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1. This city was founded by Amr, the son of Mohammad Bin Qasim between 728 AD and 738 AD it became a flourishing city.
 2. Mohammad Shahidullah: 'A brief History of Madrasa Education in India;' Calcutta Madrasa College Bicentenary Celebration, Calcutta, February 12-13, 1985, p.6.

Multan was the most important centre of Islamic learning after Mansura. Even though the first proper Madrasa in Multan was established much later by Nasir-ud-Din Qubacha, Abul Hasan Ali bin Amir bin Hakam is reported to have founded a large centre of learning at the great mosque of the city.

EDUCATION UNDER THE EARLY TURKS (1000-1206 AD): Sultan Mahmud Ghaznavi was the most illustrious patron of sciences. He raided India seventeen times but he had no desire to conquer and rule over the country. That is why, perhaps, he did nothing for the promotion of education in India. But he is reported to have bestowed the princely sum of 400,000 Dinars annually on learned men and poets. Since his zeal for education was not confined to mere support of learned men, in Ghazni he also founded permanent institutions for the promotion of learning. Many great scholars flocked to his court such as al-Biruni, Ibn Sina & Firdausi. According to a chronicler, he founded a Madrasa at Ghazni and supplied it with a vast collection of curious books in various languages. For the maintenance of this establishment, he appropriated a large sum of money besides a sufficient fund for students and learned men to instruct youths in the arts and sciences.³ Thus Mahmud, known for his militarism, was also a great patron of learning and indeed, in the words of a medieval chronicler, 'no king had ever more learned men at his court', then Sultan Mahmud.

Sultan Mahmud, his son and his successor followed in the

3. H.M. Elliot and John Dowson: 'History of India as told by its own Historians': Vol. III. p.63. Tarikh-i-Farishta; English translation by John Briggs, Vol. I, p. 61.

traditions set by his father by erecting magnificent public buildings including maktabas and Madrasas; making provision for their maintenance by rich and adequate endowments, thus maintaining the attractiveness of Ghazni for learned men. He paid particular attention to diffusion of learning, and placing these benefits within the easy reach of the public by establishing educational institutions in several cities of his dominions including Punjab. During his reign, Arabic and Persian literature acquired a rich store of knowledge through interaction with both Sanskrit and Greek literature. Mathematics, astronomy, astrology, philosophy, medicine and pharmacology, which had reached high levels of excellence in India were the favourite subjects of study with Muslim scholars. Translation of Indian works, including a large portion of narrative literature, into Arabic and Persian provided an added incentive to their eagerness.⁴ The latter Ghazanivids, however, were not noted for their literary zeal.

The real foundation of Turkish rule in India was laid by Muhammad Ghori (Sultan Shahab-ud-din of Ghor) in the year 1191-92. The later Ghaznavids transferred their capital from Ghazni to Lahore, which became a centre of Muslim learning in the twelfth century. After the Ghori conquest, the seat of political authority shifted from Lahore to Delhi and gradually, by the middle of the thirteenth century, Delhi, became a great centre of Muslim learning in the East. The pattern of education which reached its zenith during the Saljak

4. *Tarikh-i-Farishta*; (Briggs), Vol. I, p. 132. N.N. Law: 'Promotion of Learning in India: Delhi, Reprint, 1977, p.14.

and Ghaznavid rule was adopted by the Ghori rulers and spread all over the country from Delhi. Muhammad Ghori established several Madrasas at Ajmer, the first of their kind in India.⁵

Muhammad Ghori's reign was a very stormy one. He could not develop any systematic and planned policy for the spread of Muslim education in India. Yet according to one opinion, the study of Fiqh, was developed in India during this period.⁶ It should, however, be remembered that all efforts were marked by a religious exclusiveness, for the progress of the Muslim subjects only.

THE ILBARITES (1206-1290 A.D.): Qutb-ud-din Aibak, who was the first of the ilbarite Sultan of Delhi, built a number of mosques in various parts of his dominion. These became centres of both religious and secular learning. His successor, Iltutmish was the first to establish a madrasa at Delhi, which he named Madrasa-i-Muizzi after Shahab-ud-din Muhammad Ghori. A madrasa of the same name was also founded at Badaun, which became yet another centre of Muslim culture in northern India.

Iltutmish also gave good education to his daughter Raziya, while his son, Mahmud, was educated in the most befitting manner. At an early age, he became proficient in various arts and sciences. Raziya who fully supported the development of education, encouraged and patronized educational institutions. The existence of the Muizzi Madrasa in a flourishing state during her reign is evidence of her

5. Yusuf Husain Khan: 'The Educational System in Medieval India'; Islamic Culture, April, 1956, p. 107.

6. Tarikh-i-Farishta; (Briggs), vol. I, p.200.

interest in spread of education. However, she could not achieve much in the field due to the short period of her rule.⁷

The period under the next two Sultans, Bairam and Masud, are educationally unimportant except for the patronage of Minhaj-i-Siraj, the author of the *Tabaqat-i-Nasiri*, the principal of Nasiriya Madrasa in Delhi and the Superintendent of its endowments. Sultan Nasir-ud-din Masud was himself a scholar and during the twenty years of his rule, he found ample opportunities for advancing education. His court was a regular rendezvous of literary geniuses. A madrasa seems to have existed even at Jalandhar, in Punjab. It was perhaps considered a convenient place being mid-way between Lahore and Delhi. Prayers for Id-uz-Zuha were offered here by Balban and the followers of Ulugh Khani Azam on their way back to Delhi after a successful campaign. Balban also founded a madrasa and named it Nasiriya after his master. Under Balban, many men of letters thrown out of their homes by the Mongol invasion found shelter in Delhi.⁸

While Balban entertained his learned proteges, his son, Prince Mumammad, in the company of his scholar friends, formed several literary societies, which became a valuable asset to education. Another society of a different type was founded by the second son of Balban, Prince Bughra Khan, for the promotion of music and art. The example set by the imperial house was followed

7. Kuldip Kaur: 'Madrasa Education in India'; Centre for Research in Rural and Industrial Development; Chandigarh, Twenty-First Century India Society Printing Press, August 1990. p. 19. (This book has been relied upon and mostly used as source material for this chapter).

8. Yusuf Husain Khan: Op. Cit. pp. 107-108.

by the nobility and the upper middle class Muslims. As a result, within a short spell of time, numerous such societies sprang up in the Sultanate of Delhi, thus raising the standard of education so high that travellers from distant parts of the world were attracted here to cultivate further their knowledge of literature, music and other arts. The next Sultan Kaiqubad, ruled only for two years. But during this short span he lowered the high tone of literary culture, thus causing a setback in the progress of education.⁹

The Firoziya Madrasa of Uchh, the Maizziya and Nasiriya Madrasa of Delhi, and Muizzia Madrasa of Badaun were among the most famous educational institutions under the Ilbarites. Several other Madrasas modelled after these also seem to have been established all over the Sultanate. The syllabus comprised Hadis, Tafsir, Arabic Literature, grammar, Islamic law, Islamic theology, mysticism, logic, astronomy and Greek philosophy. The medium of instruction was Arabic.¹⁰

THE KHALJIS (1290-1320 A.D.): After the fall of the Ilbarites, Jalal-ud-din became the first ruler of the new Khilji dynasty. He was a great patron of talent. He invited eminent scholars to his parties and listened to them with keenness. But we are not aware of the development or establishment of any educational institutions by him. Instead, he spent thousands on building a magnificent Khanqah in front of his door.¹¹ The tradition of patronage to learning received nourishment under Ala-ud-din, the nephew and successor of Jalal-

9. Kuldip Kaur, Op.Cit.p. 19.

10. Mohammad Shahidullah, Op.Cit. p.7.

11. Kuldip Kaur, Op.Cit. p.20.

ud-din, though he was himself uneducated. There were as many as forty five scholars of arts and sciences who worked as teachers in the Madrasas in different parts of Sultanate while Delhi under him was the rendezvous of the most learned and erudite personages. Among them was Amir Khusrau, who wrote as many as 99 books on various subjects: Amir Hassan, the Saadi of Hindustan; and Shams-ul-Mulk, the minister of Ala-ud-din Khilji, a consummate scholar of high calibre who had the honour of being the teacher of several learned dignitaries of the regime. The inscription on the southern doorway or Alai Darwazah describes the Sultan as 'the strengthener of the pulpits of learning and religion, and the strengthener of the rulers of Madrasas and places of worship'.¹²

The next Khilji ruler, Mubarak Shah Khilji, restored to their claimants all the endowments and lands which had earlier been confiscated by his predecessors. This led to the resuscitation of many a moribund Madrasas and Maktabas. He established the Madrasa Maqbara-i-Ala-ud-din Khalji in 1317. It is evident that many of the schools and seminaries, especially those established under Ala-ud-din's rule, either closed down or survived in a very poor state because of lack of funds. But this does not mean that education was discouraged, as the place of private schools was taken over by the state schools.¹³

THE TUGLAQS (1320-1414 A.D.): Most of the princes of Tughlaq dynasty were educated by their elders in the disciplines of humanities

12. Ibid.

13. Ibid..

and the art of warfare. Ghiyas-ud-din Tughlaq, the founder of the Tughlaq dynasty and its first Sultan, brought with him peace and order and served as a good prelude to an epoch remarkable for its educational movements. Amir Khusrau, who during his life, served seven out of the ten Sultans who ascended the throne of Dehi, was the prince poet of his court and received 4000 Tankas per month from the state treasury. About a mile from the wall of the Tughlaqabad fort, the isolated hillock, called Nai-ka-Quila (Barber's Fort) is believed to have been a madrasa founded by him.¹⁴ Mean while, the literary sphere was on decline because of a poor gathering of learned men as compared to the court of Ala-ud-din Khalji.

Although there may have been several reasons for this, two factors stand out prominently. First, there was the barren and, troublous reign of Mubarak Khalji that came in between and, second, the 'whimsical' projects indulged in by the second Tughlaq ruler, Muhammad bin Tughlaq himself. This resulted in the desertion of Delhi, the greatest centre of Muslim learning in India, even if it be for a while, by the literate. Further, all the maktabas and madrasas, earlier the resorts of thousands of students, were left with only a few of their alumini. The new capital of Tughlaqs, at Daulatabad in the Deccan, could not obviously recreate the literary reputation, tradition and atmosphere which were the invaluable assets to the deserted capital, Delhi. But it must be admitted, that the royal court, throughout the reign of Sultan Muhammad was marked by high literary environment. We also understand that he established a

14. H.M. Elliot and John Dowson. Op. Cit. Vol. IV, p.486. John Briggs, Op.Cit. Vol. I, p. 402.

madrasa in Kharramabad fort under Maulana Idris.¹⁵ On the other hand, according to a report, there were nearly one thousand madrasas in Delhi during the reign of Sultan Muhammad Tughlaq. One of them was of Shafietes. The teachers were paid from the government treasury. Education was universal and even a good number of slave girls could memorise the Holy Qur'an and many of them became scholars. Mathematics and natural sciences were also taught alongwith religious subjects.¹⁶

We are not in a position to say that what provisions were made by Muhammad Tughlaq for educating his subjects in his new city. But it is highly unlikely that the literary Sultan would have built his capital without a suitable madrasa, as Firoz Shah, his successor, did in Firozabad in Delhi. The new capital of Firoz Tughlaq achieved great prosperity and fame as an educational centre. In the long list of Muslim Emperors, who proceeded him, there was none who tried so hard to disseminate education among his subjects as Sultan Firoz did.¹⁷ The Sultan himself wrote in the *Futuh-at-i-Firozshahi*: 'Among the gifts which God bestowed upon me, his humble servant, was a desire to erect public buildings. So I built many mosques, some madrasas and monastries, that the learned and the elders, the devout and the holy, might worship God, in the edifices and aid the kind builder with their prayers. The Madarsa of Sultan Sham-ud-din Iltutmish had been destroyed. I rebuilt it and furnished it with sandal wood doors....I repaired the tomb of Sultan

15. Mohammad Shahidullah, *Op.Cit.* p.8., N.N. Law, *Op.Cit.* pp.42-47.

16. Kuldip Kaur, *Op. Cit.* p.21.

17. N.N. Law, *Op.Cit.* pp.48-49 & 58.

Ala-ud-din and furnished it with sandal wood doors. I repaired the wall of Abdar Khane (repository of drinking water) and the west wall of the mosque which is within the college..." (This college was popularly known as the college of Sultan Ala-ud-din).

Among the madrasas built alongwith mosques by Firoz Shah, one, known as the Qadam Sharif was near the tomb of Fateh Khan. Another, known as Firoz Shahi Madrasa was at Firozabad. Carr Stephen describes a Madarsa built by Firoz Shah on the side of a tank called Hauz Alai or Hauz Khas.¹⁸ The tomb of Firozshah, according to Saiyid Ahmad Khan, was also built in the year 1389 by Nasir-ud-din Tughlaq Shah in the village of Hauz Khas. At the site of its north recess there was a painted arrow which led into a madarsa. Adjoining long row of buildings to the north, lay the remains of madarsa of Firoz Shah on the southern side of the Hauz Khas or Hauz Alai, as further described by Carr Stephen in the *Archaeology of Delhi*; 1876.¹⁹

In this Madrasa, renowned masters of many subjects used to lecture on theology and explain to students Fiqh and the commentaries on the Qur'an alongwith all the time-honoured learnings. Both students and professors used to reside in the Madrasa, providing facilities for constant communion among the students themselves as well as between the teachers and the taught. The Madrasa not only emphasized secular studies, but also looked after the spiritual well-being of the students. There was a big mosque

18. Kuldip Kaur, *Op.Cit.* p.22.

19. N.N. Law, *Op.Cit.* pp.59-60 and 60-66.

attached to it, where the five compulsory (Faraz) as well as extra prayers (Nafal) were regularly offered. The compulsory prayers were performed in gatherings conducted by the Ulema and Sufis, who, at other times remained engaged in telling beads and praying for the well being of the Sultan. The Huffaz had to recite the whole of Quran and pray for prosperity of the Emperor. Apart from suitable provision for stipends and scholarships to successful students, every inmate of the madrasa, be a student, teacher or a traveller lodging there, received a fixed daily allowance.²⁰

Firoz Shah, thus not only repaired and reconstructed old madrasas which were in decay but also built many new ones.²¹ All the madrasas established by Firoz Shah had mosques attached to them and were most probably of the type indicated by the Firozshahi Madrasa. Religious training and pursuit of the Muslim faith were essentials of the academic life of the residents of these madrasas.²²

Firoz Tughlaq's rule was followed by a period of successive short reigns of Ghiyas-ud-din-II, Abu Baker and Nasir-ud-din, who could not do much for the cause of education. The subsequent reign of Mahmud Tughlaq was a dark period because of the formidable invasion by Timur. He, however, was not without some respect for literary pursuits. During the siege of the town of Loni, he ordered that the houses of the Saiyids, Sheikhs and learned Muslims were to be protected. During Tughlaq's rule much stress was laid on the

20. Ibid, pp. 62-63.

21. According to the testimony of Farishta and Nizam-ud-din, he founded not less than thirty Madrasas in his Kingdom, whereas Abdul Baqi records in his *Masir-i-Rahimi* that Firoz Shah opened as many as fifty Madrasas. Though the number of Madrasas he founded differs in different accounts, they were in no less than thirty.

22. John Briggs, Op.Cit. Vol.I, pp.464-465. N.N. Law, Op.Cit. pp.64-65.

study of Fiqh alongwith the study of Hadis and Tafsir. Though many madrasas were established throughout the Tughlaq Empire by the rulers and the Amirs, often as adjuncts to mosques, they served only a small section of the people. Hence, they could not be regarded as having served the purpose of spreading education in the country. In fact, the education of the majority of the population was not regarded as the responsibility of the state.²³

THE SAIYIDS AND LODIS (1414-1526 A.D.): Khizr Khan, Mobarak Shah and Saiyid Ala-ud-din brought the cities of Budaun and Katehar at par with Delhi and Firozabad in their intellectual environment. The mosques and madrasas in these three cities substantially supplemented the educational achievements of the two imperial cities. The first two Sultans, Khizr Khan and Mubarak Shah, followed in the footsteps of the first three Sultans of the Tughlaq Dynasty, but could not match them because of the short period of their reign. The last Sultan Saiyid Ala-ud-din, lived in Budaun²⁴ for about thirty years after Bahlol Lodi, the founder of the next dynasty of the Sultans of Delhi had wrested the city from him.²⁵

Sultan Bahlol Lodi was an enlightened patron of letters. He founded Agra, and it appears that he also built some madrasas and maktabas in his kingdom for both the moral and intellectual

23. N.N. Law, Op.Cit. p.69.

24. Regarding Badaun, W. Franklin writes in his book 'The History of Shah Alam': Reprint 1979, p.58. 'Bring the reign of Pathan Dynasty in Hindustan, princes of that family kept their court for a series of years in the ancient city of Badaun. There, as in many parts of Katehar, are to be seen the remains of magnificent edifices, palaces, gardens, mosques, madrasas and mausoleums'. Further referring to the city of Budaun, N.N. Law describes that 'within 100 miles of Delhi there had arisen another centre for diffusion of education, containing numerous Madrasas which supplemented the educational work of Delhi and Ferozabad'.

25. Ibid. p. 71.

improvement of his subjects.

Bahlol Lodi was succeeded by his son, Sikandar Lodi, who transferred his capital from Delhi to Agra, in 1504, which soon became an important place in every respect. Agra was the new centre of the learned world. Men of learning and erudition from Arabia, Persia and Bokhara poured into this city in ever increasing numbers at the prospect of receiving better patronage from the ruler of India. These learned men took up residence in the new capital, where they were granted lands and rewards by the state officers. As a result, in course of time, Agra grew into a great educational centre, with several maktabas and madrasas where people flocked from far and wide for seeking education. Sikandar's reign was remarkable for the fact that 'the Hindus for the first time applied themselves to the study of Persian'. The origin of Urdu or Hindustani language, which according to one opinion, dates from this period, indicates that there must have been close intercourse between the two communities. Sikandar was himself a poet of distinction. He composed verses under the pen name 'Gulrukh'. Seventeen accomplished and learned scholars of merit remained constantly with him in his private apartments. The Sultan also insisted on compulsory education for his military officers. This must have given a new character to the profession of arms, which now combined military training with literary instruction.²⁶

The next and last monarch of this dynasty, Ibrahim Lodi, was not in the least like his father, Sikandar. Hence there was little progress of education under his rule. During the rule of Lodi dynasty,

26. John Briggs, *Op.Cit.* vol.I pp. 562, 581-589. *Emperial Gazetteer of India*; Vol. IV, Calcutta, 1882, p.408.

many madrasas for girls were also established. The girls memorised the Holy Quran. A considerable part of the syllabi was devoted to specialized theological studies in (a) exegeses of the Holy Quran, namely, Tafsir literature (b) the science of the Prophetic Traditions, namely, Hadis literature with Usul-ul-Hadis and (c) each of the four schools of Islamic law: Hanafi, Shafii, Maliki and Hambali, namely Fiqh literature and Usul-ul-Fiqh.²⁷

EDUCATION UNDER THE PROVINCIAL KINGDOMS AND PRIVATE

INTERPART: An account of Madrasa education of the period would remain incomplete without a survey of the achievements of the provincial kingdoms. The histories of many of these kingdoms are mostly unchronicled, partly because they had no court historians and partly because they rapidly changed rulers. This accounts for the paucity of material about them. The disintegration of the Delhi Sultanate started even during the reigns of Muhammed Tughlaq and Firoz Tughlaq and the process could not be checked by their successors. The situation was no better during the reign of the Saiyid and Lodi rulers. As a result a large number of provincial kingdoms cropped up in various parts of the erstwhile Delhi Sultanate.

THE DECCAN AND SOUTH INDIA: Hasan Gangu Bahmani was the first Bahman who accepted service under the Muslim prince in the Deccan. This marks the period during which the management of revenue was invariably entrusted to them by all the Deccan kings.

Mujahid Shah Bahmani, who ruled for some twenty years after Hasan Gangu was noted for the fluency with which he could

27. Mohammad Shahidullah, OP.Cit. p.9.

speak the Turkish language but his successor Mahmud Shah had a better literary equipment. He was a patron of learning and many poets from Arabia and Persia came to his court and availed of the facilities provided by him. The Sultan founded a madrsa in the Deccan in 1378 to provide education to orphans. They had boarding and lodging at government expense. Learned teachers were engaged for their tuition. He established maktabas and madrasas in several other cities of his dominion such as Gulbarga, Bidar, Qandhar, Ellichpur, Daulatabad, besides other places and provided substantial endowments for their maintenance.²⁸ Ghiyas-ud-din Shah, his successor, did not make any contribution to the cause of education.

The next king, Firoz Shah, was a great lover of astronomy. He was well versed in many sciences and was fond of natural philosophy. His brother and successor, Ahmad Shah Bahmani, followed in the footsteps of Firoz Shah and gave several villages and extensive lands near Gulbarga to Saiyid Muhammad Gesu Daraz and built for him a magnificent madrasa near Gulbarga. The kings who followed, with the possible exception of Muhammad Shah Bahmani II, did not make any significant contribution to literary enterprise of learning. A noteworthy event of his reign was the munificence of Mahmud Gawan, his minister for literary pursuits, shown in establishing madrasas. Thus, it is said, madrasa education was so widespread that there was scarcely a town or a city from where learned men had not derived any advantage from it. The

28. John Briggs, *Op.Cit.* Vol. II, pp.292, 328 and 347 - 250. N.N. Law, *Op.Cit.* pp. 81-83.

famous madrasa²⁹ at Bidar, known after his own name as Madrasa-i-Mahmud Gawan, was also built by him two years before his death. It had a mosque attached to it to impart religious education alongwith secular learning. It was even equipped with a library that contained 3000 volumes. Moreover, 3500 books were obtained from Mahmud Gawan's house.³⁰ The reign of Mahmud Shah Bahmani II is a good example of the great extent to which the deep interest of a king can spread education.³¹

After the downfall of the Bahmanis in deccan, only the succeeding kingdoms of Bijapur and Golconda are of interest for our purpose.

Adil Shah, the founder of the kingdom of Bijapur was an educated person who took great interest in literature. His reign was noted for its patronage to Islamic learning and for a rich library containing a rare collection of manuscripts on Islamic studies. Teaching on Islamic sciences was organised at Asar Sharif, a famous mosque at Bijapur. The institution was developed by Adil Shah into twin madrasas. He founded another madrasa at Bijapur under Amir Fatah-ullah-Shiraz Ismail Adil Shah, the successor of Adil Shah kept up the reputation of his house with his literary pursuits and

29. Regarding this Madrasa, Meadows Taylor, many years later, writes: the noble Madrasa of Mahmud Gawan in the city of Bidar was perhaps the grandest completed work of the period.....'History of India; p. 185.

30. John Briggs, Op.Cit. Vol. II, pp. 388, 402, 510 and 514-535. N.N. Law, Op.Cit.pp. 86.90.

31. In this context the remarks of a European gentleman, who had first hand information and knowledge about the vanished glories of the Bahmani dynasty, as well as their survival in revined monuments, are notwrothy. He observed.....No doubt that high civilization according to the standard of Muhammadanism existed....Education in Persian and Arabic literature was extended as much as possible by village schools which were attached to mosques and endowed with lands sufficient for their maintenance.... . The system (served) as well to the spread of literature as of the faith of the ruling power; and its effects are still distinctly traceable throughout the wide extent of their dominion, James Fergussons: Architecture of Bijapore; p.12.

proficiency in the fine arts. But we are not sure whether he established any educational institution.³²

In the reign of Ibrahim Adil Shah I, public accounts were kept in Hindavi, instead of Persian, and many Brahmans were appointed for this purpose. Soon these Brahmans acquired great influence in the government. During the reign of Yusuf Adil Shah, the Hindus were able to exercise considerable power in the king's revenue department. This gives an evidence of increasing intercourse between the two communities and their languages. While Yusuf Adil Shah invited artists and scholars from Persia and Turkey, Ibrahim Adil Shah II, himself was an eminent author to whom we owe the *Nauras* or 'nine chiefs'. The imperial library of Bijapur was situated in Asari Mahal.³³

Muhammad Quli Qutb Shah is highly reputed for his patronage and encouragement of education in Golconda. He built the Chahar Minar and opened a madrasa in it. The king also built several other madrasas and public seminaries, all of which were properly equipped. Learned men were appointed and received liberal remunerations for their services. A madrasa was also set up outside the fort of Golconda by Qutb Shah. One of the madrasas was close to Hyderabad. Apart from the bigger Madrasas in Southern India, there were maktab³⁴ attached to the houses of the teachers.³⁵

In Ahmadnagar, Ahmad Nizami Shah, the king of another

32. Mohammad Shahidullah, Op.Cit.p.11.

33 John Briggs, Op.Cit.Vol.III.p.80.

34. Kuldip Kaur, Op.Cit. p. 26.

35. Architecture of Bijapore, p.48.

successor kingdom of Bahmanis, introduced the practice of the 'single stick', from the time when he was a boy. Accordingly, every one began to copy the prince, and instead of madrasas, as the usual in Muslim cities, schools for single sword and wrestling were established in all quarters of the city of Ahmadnagar.³⁶ The rulers of Ahmadnagar made arrangements for free education and lodging for the poor and the orphans. Burhan Nizam Shah established Madrasa Isnaashriya, facing the fort of Ahmadnagar in about 1563. He also founded Madrasa Tut-Tahiriyya, under Tahir-bin-al-Hamadani inside the fort.³⁷

Hinawr, an important town situated in the South-Western part of the Indian peninsula, was the capital of Sultan Jalal-ud-din Ahsan Shah, the founder of the independent kingdom of Madura. One of the most powerful ruler of Hinawr, he was keenly interested in advancing education in his kingdom. Ibn Battuta, the famous traveller, who visited his kingdom, writes that 'there were as many as twenty-three madrasas for boys, and thirteen for girls in his capital'.

CENTRAL AND WESTERN INDIA: In Malwa, Sultan Mahmud Khalji was a great promoter of learning and literature. During his long rule for over thirty years, he encouraged learned men to such an extent that Malwa became an important resort of literary men. He had founded a madrasa at Sarangpur, where special arrangements were made for teaching arts and crafts to women. According to Farishta, women were taught dancing, music, sewing, weaving, velvet-making,

36. N.N. Law, Op.Cit. p. 95.

37. Mohammad Shahidullah, Op.Cit. p. 11.

shoe-making, carpenter's craft, goldsmith's craft, ironsmith's craft, quiver-making, Wrestling and military arts. This reveals that the girls belonging to the higher and middle class families had sufficient opportunities for acquiring proficiency in general learning and crafts.³⁸

Many distinguished philosophers and Maulanas not only came from other countries to this place but were also attracted to the madrasas that Mahmud had founded in different parts of his dominion. One of these was situated in the capital, in close proximity to the mosque of Sultan Hoshang Shah. Many poets and philosophers, attracted by its bounty, came here from different countries.³⁹ Hoshang Shah founded a madrasa at Shadiabad Mandu in about 1475 A.D. His successor, Mahmud Shah, established many madrasas in Mandu and sanctioned a grant for teachers and the students. His successor, Ghiyas-ud-din Mahmudshah-I, founded two madrasas at Ghiyasiya and Zafarabad. He laid stress on women's education and his mahalsarai made arrangement for teaching Qur'an and Hadis to women to equip them to run the administration.⁴⁰

In Khandesh, in its capital Burhanpur, there was atleast one madrasa. Its ruler Muhammad Nasir Khan Faruqi had his own idea about education. Sheikh Zainuddin and his preceptor, Burhanud-din, who was at one time the principal of a madrasa at Daulatabad, were originally from Khandesh.⁴¹

38. Yusuf Husain Khan, Op.Cit.p.121.

39. Kuldip Kaur, Op.Cit. p.27.

40. Mohammad Shahidullah, Op.Cit. p.8.

41. John Briggs, Op.Cit. Vol.IV, p.286. N.N. Law, Op.Cit. pp. 98-99.

In Gwalior there was a madrasa founded by Rahim Das of Gwalior. Babar had visited it.⁴²

Men of letters from Persia, Arabia and Turkey found it worthwhile to settle in Gujarat. Sultan Ahmad Shah (1411-1441 AD) built the city of Ahmedabad and adorned it with magnificent maktabas and madrasas, the remains of which remind us of their past glory even today. Maulavi Shirazi, a poet in the court of Ahmed Shah-I, composed the 'History of Gujarat' in Persian verse. This history was there even during the days of Akbar.

In the reign of Ahmad Shah-I, there were a number of madrasas in Ahmadabad. Similarly, Sultan Mahmud-II also upheld the traditions of his forefathers by expressing his solicitude for learned men and by building madrasas. However, the earliest madrasa recorded to have existed in Gujarat was established in 1038 AD at Baroach. The founder was Baba Raihan, a scholar from Khorasan. Qazi Zain-ul-Abidin the grandfather of Qazi Nur-ud-din of Broach, refers to it in a manuscript of his memories by the name Madrasa of Maulana Ishaq bin Abdul Wahhab.⁴³

This Madrasa exists even today, though shorn of its former glory. An Ishaq boarding house is still in existence in the locality. It was Ahmadabad, the capital of Gujarat, where the great and largest number of madrasas existed. A great, Saint Sheikh Ahmad Khattu, came to Gujarat in 1399 and settled in Sarkhej. He was one of the four Ahmads who participated in the founding of the city of

42. Kuldip Kaur, Op.Cit. p. 27.

43. A.Z. Nadvi, 'Tarikh-i-Gujrat', Nadwatul Musannifin, Delhi, 1955, p. 1209.

Ahmadabad. After his death, he was buried at Sarkhej and Sultan Muhammad Shah-II erected a splendid mausoleum at the place where the saint had lived. A big madrasa sprang up at Sarkhej in 1466 during the reign of Sultan Qutb-ud-din, the son of Muhammad Shah-II.

One of the greatest Sufis of Gujarat, Saiyid Usman Shama-i-Bushani, founded a madrasa on the banks of Sabarmati. It gradually developed into one of the biggest and most famous madrasas of Gujarat. The place soon began to be called Usmanpura after this great teacher. Sultan Muhammad Shah was a great devotee of this teacher saint and showed his regards for him by building a madrasa at Usmanpura. Sultan Muzaffar-II built a seminary for Shah Wajih-ud-din. It was later rebuilt as a madrasa by Sadiq Khan. Shah Wajih-ud-din spent sixty five years of his life teaching here. Another notable madrasa at Ahmadabad was the Madrasa-i-Saif Khan built in 1622.

John Briggs in his 'Cities of Gujarashtra' mentions a madrasa built by Alam Khan Ghazi in 1636 during the reign of Shahjahan. It was situated on the South east corner of the Bhadra with its entrance on the east. In 1820, it was converted into a district jail. Yet another famous madrasa built in Ahmadabad was by Nawab Akram-ud-din Khan, the Sadr of Ahmadabad, for the celebrated teacher Maulana Nur-ud-din. Maulana Rahman Ali writes in the 'Madrasa-i-Hidayat Bakhsh' that Sadr of the Suba of Ahmadabad, Muhammad Ikramuddin, also known as Sheikhul-Islam, a pupil and disciple of the Maulana, built for him a madrasa at a cost of over one

lakh rupees. The foundation was laid in 1690 and it was completed in 1697.⁴⁴ Shujaat Khan's madrasa was built and maintained in Ahmadabad in keeping with the traditions set by some noblemen in the field of education. The date of the establishment of the Madrasa is given in some verses inscribed on a marble slab at the entrance to the adjoining mosque. Translated into English they run as follows: "The Khan of exalted position, Shujaat Khan—built a Madrasa and provided a centre for the seekers of knowledge, ...it is the seat of learning and the abode of beauty.....1697".⁴⁵

A large number of Arabic and Persian scholars taught hundreds of students in their own homes or ran madrasas privately. But their names are not all available. One of these was madrasa Kanz-al-Maghrib. Another important madrasa, in Pattan, was attached to the tomb of Sheikh Hisam-ud-din Multani, where Maulana Taj-ud-din and his son Muhammad bin Taj lectured on Hadis. In the middle of the sixteenth century, there was another madrasa in Pattan run by Sheikh Abdul Latif-al Fatani, who was especially interested in Tajwid and Qirat. Haji Zahid Baig, a rich merchant of Surat, built a madrasa adjoining Saiyid Muhammad's tomb. Zafaryab Khan and his grandson Haji Miyan founded a Baradari, a madrasa and a mosque in the name of their teacher, Shah Qutb-ud-din.

NORTHERN INDIA: In Kashmir, Sultan Qutb-ud-din Kashmiri founded a big madrasa at Qutbud-din Pura in about 1420 and

44. Rahman Ali, 'Tazkira-i-Ulema-i-Hind', N.K. Press, Lucknow, 1894, p.228.

45. M.A. Chaghtai, 'Muslim monuments of Ahmedabad through their inscriptions, Deccan Research Society, Poona, 1942, p.97.

appointed Sajjad Jamal-ud-din as the lecturer in Hadis. This Madrasa produced a good number of learned scholars. Sultan Zain-ul-Abidin established a residential madrasa near Srinagar with elaborate arrangements for the lodging and boarding of the teachers and students. His successor, Sultan Husain Khan Chack, also founded a great madrasa and appointed a host of reputed teachers, who made significant contributions to the spread of Madrasa education in Srinagar and Kashmir. During the reign of Akbar, Husain Khan built many madrasas in his kingdom and presented the Pergana of Asapur as an endowment.⁴⁶

Husain Shah Langa of Multan will always be remembered for the impetus he gave to education by setting up several maktabas, seminaries and madrasas staffed by talented teachers. Husain Mirza, the last of the Langa dynasty, also contributed to the progress of education in his kingdom. He encouraged and patronised well-known scholars, among whom were Saad-ullah Lahori and Maulana Abdur Rehman Jaini. A large number of learned men were his pupils.⁴⁷ Though, there is not much evidence to show that Multan was an important centre of education, yet so many tombs of Muslim saints and scholars there suggest that the city must have been noted, at one time or the other, for individual teachers of eminence who resided there.⁴⁸

In Sind some of the madrasas and maktabas established by the Saiyids of Rohri, have survived the passage of time and their

46. John Briggs, *Op.Cit.* Vol. IV, p. 385. Mohammad Shahidullah, *Op.Cit.* p.8.

47. Kuldip Kaur, *Op.Cit.* p.29.

48. Punjab District Gazetteers, Vol.VI, Part A-Muslim District for the year 1923-24.

minarets and domed-roofs dominate the picturesque landscape of that part of the province.

Nasir-ud-din Qubacha, who ruled Sindh, about the beginning of the thirteenth century and later Shah Beg Arghun, in the third decade of the sixteenth century, were both exceedingly well read. Many learned men, driven out of Ghazni and Ghor by the ruthless ravages of Chengiz Khan, took asylum at the court of Nasir-ud-din Qubacha. Alexander Hemilton, who visited India during the reign of Aurangzeb, writes that only in Thatta, there were four hundred schools for different subjects and art and craft. This was true of every city, every region and every period of Muslim history.⁴⁹ During Ibrahim's reign (1402-40 AD) the court of Jaunpur far outshone that of Delhi and was the resort for all the learned men of the East.⁵⁰

Sultan Ibrahim patronised Madrsa education to such a high degree that his capital city Jaunpur became famous as an important centre of education, to which hundreds flocked from far and near for higher education. It produced men like Sheikh Allah-dad Jaunpuri, Zahir Dilawari, Qazi Shahab-ud-din Daulatabadi, Maulana Ali Ahmad, Maulana Hasan Bakhshi and Nur-ul-Haq.

About the middle of the fifteenth century, Bibi Raji, the wife of Mahmud Shah, (son of Sultan Ibrahim) built Jami Mosque a madrasa and a monastery under the name of Namazgah. She also awarded stipends to students and teachers. The famous Itala Mosque

49. Khurshid Ahmad, 'Muslim Tradition in Education', Islamic Publications Ltd., Shah Alam Market, Lahore, 1982, p.45.

50. N.N. Law, Op.Cit. pp.99-100.

of Jaunpur was the madrasa of Shahab-ud-din Daulatabadi. Founded by Sheikh Muhammad Afdal-ul-USmani, it enjoyed great reputation. There was also a madrasa of Sheikh Muhammad Rashid Mustafaul-USmani-ul-Jaunpuri at Mirmast. This grand madrasa was situated on the bank of river Ganga in a lofty building alongwith a mosque and a hostel for teachers and students. One of its outstanding student was Sheikh Nizam-ud-din Lakhnavi.⁵¹

Munim Khan of Jaunpur was another notable figure of the fifteenth century. Some apartments near the big bridge of Jaunpur used for the residence and tuition work of a learned man, named Sheikhu, are attributed to him. The inner apartments housed a madrasa while the outer apartments were rented out. The teachers and pupils were given grants and allowances to help them devote themselves to learning in complete freedom from material needs. During Humayun's reign, Jaunpur continued to enjoy its high reputation as a centre of learning and remained so through Jahangir's reign up to the time of Shah Jahan, who gave it the name of Shiraz-i-Hind. Fresh grants were given if any madrasa required. Princes and Amirs used to visit different madrasas of Jaunpur and donate funds. This system continued till the last quarter of the eighteenth century, when Jaunpur fell into the hands of the British.⁵²

In the late medieval times, Lucknow became famous for its renowned madrasa of Sheikh Nizam-ud-din Sahalvi at Firangi Mahal. The madrasa of Qazi AbdulQadir-ul-Umri was also a famous

51. Mohammad Shahidullah, Op.Cit. p.8.

52. N.N. Law, Op.Cit. pp.103-104.

institution. Other madrasas were Abdul Qadar bin Ahmad's madrasa at Amethi and Sheikh Pir Muhammad's madrasa at Lucknow, which was situated on the bank of the river Gomti. For a long period this madrasa was a meeting place for the learned men of the state. Early in the nineteenth century, the king of Awadh, Amjad Ali Shah also founded a great madrasa at Lucknow.⁵³

EASTERN INDIA: Ikhtiyar bin Bakhtyar Khalji's kingdom extended up to the town of Nadia in Bengal in 1197. After consolidating his conquest, he set up a new city called Rangpura; which was studded with various maktabas and madrasas, Similarly, Hisam-ud-din Husain Khalji, who had conquered the small territory of Sultan Ghiyas-ud-din-I, (1212-1227 AD) made Lakhnauti (Gour) in Malda district his capital. Scholars, artists and saints thronged here to enjoy royal patronage. As a result, a number of madrasas sprang up. Ghiyas-ud-din-II, his successor, established the historic madrasa of Dars Bari situated near Umarpur village. Husain Shah and Nusrat Shah were patrons of both Hindu and Muslim literature. They founded maktabas and madrasas in their kingdom and offered plenty of endowments for their maintenance.

Husain Shah had also founded a madrasa⁵⁴ as a memorial to the famous saint Qutb-ul-Alam. The ruins of quadrangular building on the north bank of the Sagar Dighi⁵⁵ (a reservoir) in Gour, are said

53. Mohammad Shahidullah, Op.Cit. p.8.

54. Among the numerous instances of his piety, he settled a grant of lands for the support of the tomb, Madrasa and hospital of the celebrated saint Qutb-ul-Alam, which are continued to this day and every year a pilgrimage is made on foot from *Akdala* to Ponduya to visit the holy shrine of the saint. Steward: History of Bengal, p.113.

55. It is situated beyond the Tantipara mosque at about the same distance from the Nawabganj road to the east, as the Gunmant mosque is to the west.

to have been the remains of Belbari Madrasa probably built by Husain Shah.

In his *Khurshid-i-Jahan-Numa*, *Ilahi Bakhsh-ul-Husaini* mentions a madrasa in Ghurashahid⁵⁶ (a quarter in Gour) in the neighbourhood of the residence of Ghulam Husain, the well known author of the *Riyaz-ul-Salatin*.⁵⁷

Shaista Khan the uncle of Aurangzeb, built a mosque and a madrasa on the bank of a river in Dacca during his tenure as governorship there (1664-80 AD). It has now become part of a hospital's premises. Another mosque with a madrasa was built by Muhammad Azim on Azimush-Shan in Azimpur (Dacca). This mosque was double storeyed with its upper portion locating the madrasa.⁵⁸

Later, in the eighteenth century, in Buhar, Burdwan, a madrasa was established by Maulana Abdul Ali. But with time, it was closed down and its rich collection of books was sent to the imperial library (now National Library, Calcutta) where its memory survives in the 'Buhar Section'. Similarly, there is a village called Mangalkot which once used to be the meeting place of great ulema and saints of the age. Maulana Hameedud-din Bengali, a disciple of Sheikh Ahmad Sirhindi, had a monastery there, which continues to be maintained by his followers. With time, the curriculum of

56. An inscription ascribed to the Madrasa mentions the founder as Husain Shah, The Prophet (PBUH) has said, 'Search after knowledge even if it were in China. This excellent Madrasa was ordered to be built by the great and generous king, the Saiyid of the Saiyids, the source of auspiciousness...for teaching of sciences of religion and instruction in those orders which alone are true...(March 10, 1502 A.D.) John Henry Ravenshaw, *Gour, Its ruins and inscriptions*, London, 1875, p.80.

57. N.N. Law, *Op.Cit.* pp. 108-110.

58. Mujibur Rehman, 'History of Madrasa Education', Calcutta, 1977, p.62.

Mangalkot Madrasa has gradually deteriorated. The entire stock of the literary material (comprising 704 volumes-460 published and 244 manuscripts) was sent to the Madrasa-e-Aliya library in Calcutta, in 1928, later to be shifted to the Madrasa-e-Aliya in Dacca, where they are housed under 'Mangalkot Section'. The Katra Madrasa of Murshidabad speaks of the glorious history of madrasas built by Murshid Quli Khan, who also built many maktabas and madrasas in the town.⁵⁹

Towards the end of the eighteenth century, there were also some small educational institutions at silapur in Bengal. Here both Hindus and Muslims were taught Persian and Arabic. Generally these madrasas were built by the side of mosques or mosques were built by their side. In far off places where only mosques were built, they served the purpose of both mosque and maktab. Madrasas both private and government sponsored, continue to exist even today. The syllabus for these madrasas shows little change, except for the introduction of some modern subjects, thus indicating that these are the remnants of the old system introduced by the Sultans.

From all that has been stated above about the progress of education under sultan patronage, it is clear that Muslim educationists of the outlying provinces were little behind their rulers in patronising learning and promoting education on their own. Moreover, their efforts were not always limited to the extension of Islamic education alone.

59. Ibid, pp.63-65.

EDUCATION UNDER THE GREAT MUGHALS (1526-1857 A.D.): The Mughal rulers who followed the earlier Muslim rulers-Turks and Afghans-showed a comparatively greater interest in education. Zahir-ud-din Muhammad Babar, the founder of the Mughal Empire, was a scholar of Arabic, Persian and Turkish. He is rightly regarded as the 'Prince of autobiographers' and is stated to have invented a new type of hand writing, called Babari script in 1504 AD., after his own name. He cultivated the art of poetry from an early age and is mentioned as the author of a collection of Turkish poems many of which are quoted in his 'Memoirs'.

However, great might be the reputation of Babar's Memoirs for its accuracy, it is certainly not when it says that 'Hindustan had no College'.

Babar was interested in paintings, and took with him to India all the specimens of paintings and manuscripts he could collect from the library of his ancestors (the Timurids). Some of these were taken back to Persia by Nadir Shah after the sack of Delhi. These manuscripts exercised considerable influence on the art of India. We learn from the Tawarikh of Saiyid Maqbar Ali, a minister of Babar, that the public works department of the time which continued through the reign of the succeeding Mughal emperors, was entrusted, among other duties, the building of maktabas and madrasas. That education received attention of the government is evident from it being made an item of duty of the state.⁶⁰ Babar also established a madrasa in the locality of Aziz-ullah in Jaunpur. During his reign

60. N.N. Law, Op.Cit. pp.124, 126-127.

from 1526-30 A.D., Amir Rahim Dad established a madrasa at Gwalior.⁶¹ His premature death at the age of fortyeight soon after he subjugated India, did not give Babar much time to do something tangible for the advancement of education.

Babar was succeeded by his son, Nasir-ud-din Muhammad Humayun, who was also a great scholar. We do not have much information about the education of Humayun, but he followed the tradition of his father. He loved to study astronomy and geography and wrote dissertations on the nature of the elements. We hear of a madrasa built by Humayun at Delhi, of which Savant Sheikh Husain was a teacher. Madrasat-uz-Zainiyya was built on the bank of the Yamuna, opposite Agra, to perpetuate the memory of Sheikh Zain-ud-din, who died in 1534 near Chinnar and was buried within the precincts of a madrasa founded by him. Another great madrasa connected with Sheikh Farid-ud-din bin Masud, was founded by Masud-ud-din Nur-ud-din.

The famous Humayun's Tomb, in the vicinity of New Delhi, was at one time used as a place of instruction. It once housed a madrasa fulfilling a task beyond the one for which it was built.⁶²

THE SUR INTERREGNUL (1540-56 A.D.): Sher Shah, the founder of Sur Dynasty, who deposed Humayun and ruled for four years, did much for the promotion of education in his dominions, notwithstanding the short duration of his reign. Sher Shah Suri used to visit monasteries and madrasas and associated with learned

61. Mohammad Shahidullah, Op.Cit. p.11.

62. N.N. Law, Op.Cit., p.134.

doctors and Sheikhs for self improvement. One such educational institution that he had opened, was the Shershahi Madrasa at Narnaul. It was located in one of the biggest building in the city. His successor, Jalal Khan, whose royal title was Islam Shah and also Salim Shah, followed in the footsteps of his father. The eminent scholars, Sheikh Abdullah Sultanpuri, Makhdum-ul-mulk and Sheikh Abul Hasan Kamboh, were his constant companions.⁶³

Madrasas were also established by the nobility and the gentry. By the time the Mughals regained power, a large number of maktab and madrasas had come up in various parts of the Mughal Empire. Each mosque had a maktab attached to it in which pupils learned by heart some portions of the Quran, Kalima and the three R's. (Reading, writing and Arithmetic). Many scholars taught students in their own houses.

MUGHAL DYNASTY (RESUMED) : Akbar's reign marks a new epoch for the system of education in maktab and madrasas. The monarch was sincerely eager to further the education of the Hindus and the Muslim alike. They were encouraged to study in the same maktab and madrasas. He also introduced changes in the modes of study and in the curriculum, etc. The success of these measures gave his historian, Abul Fazal, ample reason to feel proud of the fact that 'although all civilized nations had schools to educate their youths, Hindustan was particularly famous for its seminaries.' Akbar introduced the following methods of teaching and learning to improve the then existing system.

63. Ibid. pp. 137-138. Archeological Survey Report, Vol. XXIII, p.27.

A boy had to pass through three stages before he could learn to read and write without difficulty. He was first taught the Persian alphabet alongwith accents and marks of punctuation. As soon as this was mastered, which did not take more than two days, he was taught the combinations of two letters. After a week, he had to read short lines of prose or verse containing religious or moral sentiments, in which those combinations frequently occurred. The students tried to read these themselves with occasional assistance from the tutor. Then for a few days, the master taught them a new hemistich and in a very short time the boys were able to read with fluency. The teacher gave the young students four exercises daily. viz., (i) the alphabet, (ii) combinations; (iii) a new hemistich or distich; and (iv) repetition of what they had read before. This method proved very successful. What would have usually taken them years was now accomplished in a few months. The curriculum was so modified as to enable the students to acquire education according to their particular aims and ambitions.

Ain 25 of the 'Ain-i-Akbari', which is devoted to the organisation of elementary education for children runs as follows:

"In every country, especially in Hindustan, boys are kept for years at maktab, where they learn the consonants and vowels. A great portion of the life of the students is wasted by making them read many books. His majesty orders that every school boy should first learn to write the letters of alphabet, and also learn to trace their several forms. He ought to learn the shape and name of each letter, which may be done in two days. Then the boy should proceed

to write the joined letters. They may be practised for a week after which the boy should learn some prose and poetry by heart and then commit to memory some verses to the praise of God, or moral sentences, each written separately. Care should be taken that he learns to understand everything himself, but the teacher may assist him a little. He then ought, for some time, to be daily practised in writing a hemistich or a verse, and will soon acquire a current hand (Sic). The teacher ought specially to look after five things: knowledge of the letters; meanings of words; the hemistich; the verse and the former lesson. If this method of teaching be adopted, a boy will learn in a month, or even in a day, what it took others years to understand, so much that people will be quite astonished. Every boy ought to read books on morals, arithmetic, the notation peculiar to arithmetic, agriculture, geometry, astronomy, physiognomy, household matters, the rules of Government, medicine, logic, the *Tabi-i-Riyazi* and *Ilahi* science,⁶⁴ and history; all of which may be gradually acquired. In studying Sanskrit, students ought to learn the *Veyakaran*, *Niyai Bedanta* and *Patanjali*. No one should be allowed to neglect those things which the present time requires. These regulations shed a new light on maktabas and cast a bright lustre over madrasa..."⁶⁵

The Emperor was not satisfied with these healthy educational reforms and increased the number of educational

64. This is the three fold Division of Sciences: *Ilahi*, of divine science comprising everything connected with theology and the means of acquiring a knowledge of God; *Riyazi*, science that treat of quantity, and compare mathematics, astronomy, music, mechanics; and *Tabii* or *Tabai* Sciences that comprehend physical science.

65. Kuldip Kaur, Op.Cit., p.34.

institutions in his empire by continually giving employment to a number of hands in erecting fortifications and palaces, madrasas and mosques. Abul Fazl founded a madrasa at Fatehur Sikri which was known as Madrasa-i-Abul Fazl. A big madrasa was founded at Fatehpur Sikri by Akbar. A contemporary observer says, Akbar on his return from Ajmer made Fatehpur his capital and built many buildings there, including madrasas, khanquahs etc. It appears that there were several other madrasas in the city founded at the instance of Akbar. Agra was also a famous seat of learning and celebrated centre of education. There were several madrasas, where several teachers brought from Shiraz, the famous centre of Muslim learning, used to teach.

While speaking of the maktabas and madrasas of those days, we should not lose the sight of educational work done by the distinguished learned men who taught their people in their homes. This supplemented, as already pointed out, the educational work done by the educational institutions, and provided scope for higher studies. This system of imparting education has been in vogue since distant times, especially for those branches of the arts and sciences for which maktabas and madrasas generally made no provision, e.g., music, painting and the other arts, the various industries, studies in higher branches of a subject and so on.

During Akbar's reign, as also during the reigns of his predecessors, the promotion of education found its supporters not only in the emperors, but also in private individuals belonging to the

nobility or the middle classes. A madrasa called Khairul-Manzil was built by Maham Anaga in the year 1561. Although the Madrasa is now in ruins, its dilapidated cloisters are still there. It stands almost in front of the western gate of Purana Quila and near the supposed site of the western gate of Sher Shah's Delhi. Besides this Madrasa of Maham Anaga, there was another one of Khwaja Muin. Here Mirza Mughis Samarqandi taught for three years from 1571. Another madrasa was founded by Ala-ud-din-ul-Lari at Akbarabad, and was called Madrasa-i-Khas. Mir Jumla founded a great madrasa in Delhi, known as Madrasa-i-Mir Jumla. All madrasas in Delhi were not residential.⁶⁶

Akabar's systematic and deliberate policy of protecting Hindu learning is evident from the generous provisions he made for educating Hindu Youths in their own culture in the madrasas, alongwith the Muslim boys. This apart, he initiated discussion in the Ibadat Khana with the orthodox Hindu learned men, published translations of Hindu classics and scriptures, exhibiting his profound appreciation of the value of Hindu culture, his zeal for its propagation. State patronage bestowed on distinguished Hindus for their proficiency in the fine arts such as music and painting, further confirms his policy of protecting and propagating Hindu learning and culture.

Soon after his accession to the throne, Jahangir, like his father repaired and reconstructed moribund maktabas and madrasas. In 1623 Muhammad Safi, Diwan of Suba of Gujrat, founded a

66. Mohammad Shahidullah, *Op.Cit.* p.11. N.N. Law, *Op.Cit.* pp. 167-168.

madrasa at Habalpur besides Saif Khan's madrasa. Under Jahangir, Agra retained its importance as a centre of education, as achieved under Akbar. Tuzk-i-Jahangiri says: 'The inhabitants of Agra exert themselves greatly in the acquirement of crafts and the search after learning. Various professors of every religion and creed have taken up their abode in the city'.⁶⁷

The French traveller Bernier, who visited India in seventeenth century, draws a depressing picture of the state of education in Hindustan, which seems somewhat exaggerated. He states: 'A gross and profound ignorance reigns in those states. For how is it possible that there should be academies and madrasas well founded? Where are such founders to be met with? And if there were any, Whence were the scholars to be had? Where are those that have means sufficient to maintain their children in madrasas? And if there were, who would appear to be so rich? And if they would, where are those benefices, preferments and dignities that require knowledge and abilities and that may animate young men to study?'.⁶⁸

Though Shah Jahan's reign may not be distinguished for any special educational progress, yet Bernier's statement does not seem to describe the real state of affair. Shah Jahan made distinct and important contribution to education viz., the foundation of a madrasa at Delhi in the vicinity of famous Jama Masjid. Carr Stephen records:

67. Tuzk-i-Jahangiri or Memoirs of Jahangir from the first to twelfth year of his reign; translated by Alexander Roger and edited by Henry Beveridge, p.7.

68. Francis Bernier: 'Travels in the Mughal Empire 1656-1668 A.D.', A revised edition based on Irving Broke's translation by Archibald Constable and Company, 1891, p.210.

“...To the South of the Jama Masjid (of Delhi) was the imperial madrasa and to the north was imperial dispensary; both these buildings fell into ruin long before the rebellion of 1857 and were levelled with the ground soon after that event. They were built with the mosques in 1650 AD”.⁶⁹

Shah Jahan repaired the ruined madrasa named Dar-ul-Baqā and also appointed a few distinguished learned men as teachers. Maulana Muhammad Sadr-ud-din Khan Bahadur, the Chief Justice of Delhi, was appointed as the head of the institution. Two other madrasa were founded, one by his wife, Fatehpuri Begum, and another by Akbarabadi Begum. The madrasa founded by his elder daughter, Jahan Ara Begum, in the mosque of Agra achieved great importance and continued to function and prosper even in later times. There was a madrasa meant only for girls, named Madrsa-e-Banat at Fatehpur Sikri near the royal place.⁷⁰

Aurangzeb (1658-1707 A.D.), the last of the great Mughals, followed an educational policy in keeping with his general policy of governing the empire and also in the interest of his co-religionists. He promoted Madrasa education earnestly, diffused Islamic learning throughout his vast empire and enunciated his own theory of royal education which emphasized the importance of general knowledge. He sincerely and earnestly endeavoured to foster the education of Muslim youths and appointed and supported teachers in different parts of his empire for the purpose. Stipends were also given to

69. Carr Sephen: Archeology of Delhi, p.255.

70. Mohammad Shahidullah, Op.Cit. p.12.

students in proportion to their progress in education. He issued orders to Makramat Khan, the Diwan of Gujrat, as also to other Diwans in his dominion, to give pecuniary help from the state treasury, with the sanction of the teachers of madrasa and of the Sadr of the place to all students, good and bad, who could read the Mizan and the Kashshaf. He also ordered that three teachers for Ahmadabad, Patna and Surat, and forty-five students for Ahmadabad be added to their existing numbers there.⁷¹ Aurangzeb also founded and promoted many madrasas. Among them the one at Firangi Mahal assumed importance. It also appears that Akram-ud-din Khan Sadr built a madrasa in 1697 in Ahmedabad at an expense of Rs. 124,000 and appealed to Aurangzeb for help. In response, the Emperor ordered the revenues of Sundra Village (in pargana Sanoly) and Siha village (in pargana Kari) to be earmarked for the maintenance of the Madrasa. Likewise, imperial Farmans were issued to other provincial governors to take interest in the education of their subjects. Besides, Akram-ud-din Khan Sadr, others also established private madrasas. Qazi Rafi-ud-din Muhammad founded one in Bina close to Qazi-ki-masjid which bears an inscription dated 1670 A.D.⁷²

During Aurangzeb's reign Sialkot was a renowned seat of Muslim learning. Learned men from various parts of the Country flocked to this place. Maulvi Abdullah taught here in a madrasa set up by his father Maulvi Abdul Hakeem, himself an eminent teacher. The reputation of Sialkot as a place of learning went back to the time of Akbar. This was possibly the reason why the town specialised,

71. H.G. Keene: 'Fall of Mughal Empire', Delhi, Reprint, 1972, p.23.

72. Kuldip Kaur, Op.Cit. p.36.

among others, in the paper industry. Sialkot was known especially for the Mansinghi and the silk paper which had a good texture and was clean and durable.

The system of instruction followed in the maktabas and madrasas founded by Aurangzeb must have been based on his own concept of education. He pleaded for a broad humanist approach, in which history, geography, the language of the surrounding nations, their forms of government, manners and customs, must find a suitable place in every curriculum to be prepared for Madrasa education. The religious elements in vocational education for scholars was yet another objective proposed by Aurangzeb. Different in outlook and character, as he was from others, Aurangzeb advocated those very reforms in education which continue to engage attention of scholars even today. Probably political expediency influenced his outlook, and perhaps the curricula were also framed with political expediency in mind.

The Mughal empire began to disintegrate with the death of Aurangzeb. Works of public utility by emperors and private individuals declined after Bahadur Shah came to the throne, even though he was well educated and fond of the society of learned men. Ghazi-ud-din constructed a madrasa near the Ajmeri gate of Delhi. He taught there and was later buried there.

In 1722, during the reign of Emperor Muhammad Shah (1719-48), Nawab Sharaf-ud-daula constructed a madrasa and a mosque close to each other in the Dariba Market of Delhi. It was

called Madrasa Iradatmand Khan. He also founded another madrasa in this market. There was also another one near the mosque of Bulbuli Khana. Nadir Shah, who invaded India in 1739, carried away with him the celebrated Imperial library of Delhi along with enormous treasure to Persia. This library had been built up and preserved by the Mughal emperors as their most precious possession. Ironically, some of these valuable books were later sold at ridiculously low prices in Persia.

Hasan Raza Khan, the minister of Asaf-ud-daula of Awadh, founded a madrasa at Farrukhabad. During Shah Alam's reign Maulana Abdul Wahid Khairabadi was a teacher there. A madrasa was established by Nawab Alivardi Khan in Hoogly (West Bengal) in 1751 with a 'Wakf' of 10,000 Bigha landed property. Ghazi-ud-din Khan established a madrasa during the time of Alamgir II (1754-59). Nawab Itimad-ud-daula Fazal Ali Khan, then a minister at the court of the Nawab of Lucknow, gave a sum of Rs. 1,70,000,00 to the East India company for its maintenance. But the company misappropriated the funds for establishing an English teaching school.

It needs to be noted that madrasas, did not exist only as government institutions. Muslims established and maintained madrasas on their own as well, charging a religious duty. It is well known that Islam enjoins the pursuit of knowledge as a religious duty upon every Muslim man and woman. In the wake of the Muslim conquest, therefore, there also came preachers of Islam and religious enthusiasts, and mosques sprang up for observing congregational

prayers and other religious rites. These mosques also served as maktabas and madrasas in which the rituals of Islam and the recitation of the Quran was taught as an essential part of religious observances. The Imam of a mosque in addition to his duty to lead prayers, imparted free instructions to boys and girls. This marked the beginning of free education among Muslims and this practice still continues. Some Arabic scholars began imparting instructions voluntarily in the higher branches of Islamic studies, either in a mosque or at home, without seeking any remuneration or charging any fees from students. As they became popular, ambitious students from surrounding parts of the country gathered round them for higher studies. Noblemen and wealthy persons often engaged such scholars to teach their sons alongwith other students of the locality. 'Sometimes madrasas were started under state patronage through grants of land and other allowances. Apart from these madrasas of Medieval India, there were many others, but detailed information about them is not available'.

Alongside these madrasas, there existed in Medieval India many other seats of learning where facilities were provided for studying Hindu religion and culture. Such institutions were mostly at Banaras, Nadia, Mithila, Tirhut, Mathura, Prayag (Allahabad), Hardwar, Ujjain, Ayodhya, Madurai and Tanjore. In almost all these seats of learning Sanskrit grammar, literature, system of Hindu Philosophy (Darsana) and Hindu religious scriptures were taught. Bernier writes about Banaras, which he visited in the seventeenth century: 'Banaras is a kind of University, but it has no college or

regular classes as in our universities, but resembles rather the schools of the ancients, the masters being spread over different parts of the town in the private houses'.⁷³

Madrasas, where in a number of cases even Hindus were educated, thus, appear to have existed alongside Hindu centres of education as a distinct system in the cultural fabric of India. Their importance and significance can be gauged from the fact that European Universities were modelled after the madrasas as developed in the Muslim countries as well as in India.⁷⁴

MUSLIM EDUCATION IN THE BRITISH PERIOD: Some historians are of the view that the system of education at the time of the Muslim rulers was not satisfactory. Such a view is erroneous and far from facts. As pointed out in the preceding pages, the Muslim rulers introduced many changes in the educational set up and considerable advancement was made towards providing better facilities and opportunities to the people for pursuing their studies. According to Sir Monro, the education system of Muslim India was better than that of many European countries of the time, though inferior to the English system.⁷⁵

The British rulers were interested in changing the pattern of education to suit their needs as the then existing system of education was not satisfactory for them. The Muslim masses did not like the British system of education. They were particularly averse to learning the English language in place of Arabic, Persian and

73. Ibid., p.37.

74. Concise of Encyclopaedia of Islam, Stacey International, London, p.245.

75. Siddiqi, A.A., 'Syed Ahmed Khan and the Scientific Society', Aligarh Magazine 1970-71.

Urdu, the repositories of their religion and culture. With their resistance to acceptance of English Language and English scientific education, they gradually began to lose all important offices. The abolition of Muslim Criminal Law and the introduction of the English Criminal procedure as the Indian Penal Code, deprived Muslims of chances to get appointed in the legal profession.

The Muslim education system went on the decline, and it got a serious set back in 1865, when orders were issued that examinations for all important offices shall be held in English only. While Hindus embraced English language and education willingly and enthusiastically, Muslims remained aloof from the British educational system and thus got themselves deprived of its advantages. On the other hand, their own system of education started drying-up due to the withdrawal of governmental patronage and ultimately fell in their own hands as a private, parallel, system of education. The next result of this was that Muslims got far outnumbered as compared to their compatriots, in almost every field of national life.

The sorry state of affairs of Muslim education and the resultant sad plight of Muslims as a whole, proved an eye-opener for the Muslim social reformers who showed keen interest in improving the condition of Muslim education. Sir Syed Ahmad Khan took lead in this venture and in the year 1863 he established the Scientific Society at Ghazipur⁷⁶ with the object of stimulating Muslims to go in for modern education. The scientific society took the form of

76. Ibid.

Aligarh movement and finally emerged in the form of Aligarh Muslim University. Sir Syed pointed out that the main objective of this movement was to motivate the Muslims to secular, modern, education.⁷⁷ Various other institutions were also established for this purpose.

The Britishers were fully conscious that education was essential for the consolidation of their rule in India. They appointed various commissions to look into the system of education and to recommend measures for its improvement. The Hunter Commission of which Justice syed Mahmood was also a member, presented a very depressing picture of education among the Muslims, the educational backwardness among Indian Muslims made Earl Mayo to observe:

“It is much to be regretted that so large and important a class, possessing a classical literature replete with the work of profound learning and knowledge, should stand alone from active cooperation with our educational system and should lose the advantage, both material and social which others enjoy”.⁷⁸

The British government in India directed the provincial Governments to encourage classical and vernacular languages of Muslims in all Government schools and colleges and to appoint Muslim teachers in all the Muslim populated areas. Further the provincial Governments were asked to offer ‘grant in aid’ to the Muslim communities to enable them to establish schools of their

77. Sir Syed Ahmad Khan: Lecture delivered at Lahore, Feb. 3, 1884.

78. Zaidi, U.H. Syed Mahmud as an Educationist. Aligarh Law Journal, Vol. V. 1973, p.319.

own. It was also suggested that a special section be devoted to Muslim education in the Annual Reports of Public Institutions, so as to keep the Government of India informed about the progress of education among the Muslims. Scholarships were provided to the Muslim for higher education. The policy started attracting Muslims towards modern, scientific, education which the Britishers had made prevalent as the Indian system of education common to all. But this belated starting had made Muslims to lag behind their compatriots by atleast 50 years. And they have not recovered till date.

The Reports of the Provincial Governments work reviewed at length by the Education Commission of 1882. It laid much emphasis on the promotion of education among the Muslims and after detailed discussions recommended the following proposals.⁷⁹

1. Indigenous schools for the Muslim should be liberally encouraged to add secular subjects to their curriculum.
2. In the Public Primary Schools for Muslims, special standard should be prescribed.
3. Higher English Education for Muslims both in Schools and Colleges should be encouraged.
4. Scholarships at all levels should be made available to Muslim students.
5. The benefits of the Muslim Educational Endowments should be reserved for the Muslim students to promote their education.
6. Special provisions should be made to increase the number of Muslim teachers and other officers.

79. Reports of the Indian Education Commission, 1882-83.

7. Employment should be offered to the Muslims in Public Offices by Local Governments.

The recommendations of the Commission were carried out by the Government in spite of the fact that such recommendations were criticised on many counts by other communities. This policy of the Government showed good results.

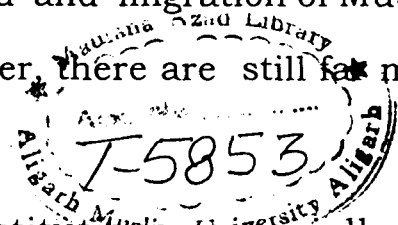
The numbers of Muslim students which was 114, 816 in 1871-72 increased to 261, 887 in 1881-82. The educational progress in the four years following the Commission's report showed that the number of percentage of the students attending the schools went up considerably, but there was no improvement at higher level. From 1886 to 1897, the total number of Muslim students increased from 754, 036 to 966, 632, but generally speaking the Muslim education did not advance beyond the primary stage. The steady efforts made by the Government to ameliorate their lot as well as to change the attitude of the leaders of their community towards education were taken as bearing positive results. But, actually, Muslims, still lagged far behind in education, especially scientific and technical education. The Government, nevertheless, continued with its efforts to improve education of the Muslims.

MUSLIM EDUCATION IN INDEPENDENT INDIA: The Muslims continued to be lagging behind in the field of education, in spite of all steps taken by the British Government. Even on the eve of Independence they were educationally and socio-economically a backward community needing a political will and resolve on the part

of the Government of India to make stand on their own. Independent India felt that there is a great need of expansion of education. The National leaders like Mahatma Gandhi, Pt. Jawahar Lal Nehru, Maulana Abul Kalam Azad and other stalwarts were fully conscious of the fact that the very backbone of a democratic country is education. Literacy and education are essential conditions for national development. The framers of the Indian Constitution, keeping in view the importance of education, made necessary provisions for its promotion. The Constitution of India, accordingly, directs the State Government to provide free and compulsory education to all children upto the age of 14 years.

Education in India being a state subject, the entire responsibility for its promotion rests primarily on the State Governments. However, the Centre provides some facilities and plays the role of an advisory board. It provides funds and expert-opinion for the expansion of education. The Centre also formulates All India policies on Education. Muslim education suffered a serious set back in 1947 when the Country got partitioned and migration of Muslim elites took place at a large scale. However, there are still far more Muslims in India than in Pakistan.

The minority educational institutions, especially the madrasas, have continued to be the even in independent India backbone of the Muslim education even in Independent India. In the pre-independence era various steps were taken by the Government of India to boost and promote education of the Muslims. In the post-Independence period various Commissions and Committees have



been appointed from time to time, to suggest measures for improvement of the education system in the Country. But such Commissions have failed to pay any special attention to the education of Muslims, who make the educationally most backward section of the society. Consequently, the educational backwardness of Muslims has been increasing with the increase in their population. The framers of the Constitution were however alive to the problems of minority education and have, therefore, provided Constitutional safeguards for the minority educational institutions.

The Constitutional safeguards are indeed a reaffirmation of the faith that India shall be a just and welfare state in which all citizens irrespective of their religious or linguistic affiliations shall have equal share and opportunity in matters pertaining to education. But the Constitutional protection provided to educational institutions of minorities has not been of much help in removing backwardness of the Muslims. There has been no significance improvement in the lot of Muslims during the decades since Independence, though during this very period other religious groups have gone much ahead. Merely the incorporation of some educational rights and safeguards in the Constitution cannot itself produce positive results, unless the law courts, too, give these rights and safeguards meaning and substance when disputes of interpretation and implementation of Constitutional rights and safeguards arise.

The noble ideals enshrined in the Constitution have not been implemented in the spirit in which they were incorporated in

the Constitution. In the new National Policy on Education, 1986⁸⁰ it has been rightly pointed out that the implementation of the Constitutional guarantees has been uneven, although the various conferences of Education Ministers of Government of India, Memorandum of 1956, as also the statement on the languages in 1958, etc., have been laying emphasis on the special treatment to linguistic minorities.

The New Educational Policy provides that special efforts need to be made to bring educationally backward minorities at par with the rest of the society and to make them participate fully in national development of activities. It further provides that greater attention will be paid to the education of educationally backward minorities. This will ofcourse be in the interest of the country in the form of providing equality and social justice to minorities and will naturally include the Constitutional guarantees given to them to establish and administer their own educational institutions. Simultaneously, objectivity will be reflected in the preparation of text books and all the school activities, and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals in conformity with the core curriculum.⁸¹

80. National Policy on Education, 1986, Ministry of Human Resource Development, New Delhi, August, 1986.

81. Ibid.

CHAPTER-3

PROMINENT MADRASAS OF UTTAR PRADESH AND THEIR BROAD FEATURES

Uttar Pradesh, presently, is having a network of major and minor Madrasas, which are making valuable contribution to the cause of education in their own respective ways. Some of these of Uttar Pradesh Madrasas are of old origin and have withstood the challenges of times.

1. DARUL-ULUM, DEOBAND

Who could have imagined that a Madrasa started in a small town of Uttar Pradesh, Deoband, with only one teacher and one student on its roll would rise to such an eminence that it would be one day bracketted with the leading Islamic University, Al-Azhar at Cairo. It is the greatest institution of its kind in Asia and perhaps second only to Al-Azhar university of Cairo.

This great seat of learning has had an unrivalled place amongst Muslim religious institutions for over a century. Within a span of hundred years, the Darul-Ulum has produced a galaxy of eminent Muslim theologians, thinkers and scholars who have made a mark not only in the field of religion but also in the domain of politics. The first student of this seminary, Sheikhul-Hind Maulana Mahmud Hasan, was not only an outstanding theologian, but also a great political activist who played a dominant role in the freedom struggle. Another alumni of this Islamic University, and a political activist and theologian of great repute, was Sheikhul-Islam, Maulana

Husain Ahmad Madani. Maulana Ubayadul-lah Sindhi, who was a great theologian, political leader, and Islamic thinker, also received his education at Deoband. Maulana Muhammad Ilyas who founded the Tablighee Jamaat, Maulana Shabbir Ahmad Usmani, who opposed the 'Jamiat-ul-ulema' and supported Muslim League, Maulana Manazir Ahsan Gilani, Maulana Muhammad Anwar Shah Kashmiri, Maulana Mufti Kifayatullah and Maulana Mufti Mahmud—all illustrious names in the field of theology and politics, were the products of this great Institution.

One of the unique thing about this Islamic Institute is that no modern university of today can boast of enjoying so much academic freedom as this traditional Islamic university enjoys. This has been possible due to the fact that it has always refused to accept any grant either from the central or the provincial government. It is entirely dependent upon the munificence of its own beneficiaries and well-wisher in the Muslim community and the general masses. It is really surprising that despite the fact that its annual budget is more than 50 lakhs of rupees, it manages its affairs without any assistance from the government. So far as the dependence of the Darul-Ulum on public contributions is concerned it may be worthwhile to quote from the eightfold principles of the functioning of the Madrasa as laid down by Hazrat Nanautwi himself: "so long as the Madrasa does not have any regular and definite source of income it will continue to exist, Insha-Allah, provided there is an honest reliance on and faith in His mercy and compassion; and when it comes to possess a definite source of income, e.g., some

substantial property in the form of land or farms or promise of permanent donation from some rich persons of honest intentions, then it appears the Madrasa will be divested of the feelings of the fear and hope of perennial source of submission to the will of Allah and, with this will be deprived of the “hidden” source of unfailing assistance, and its workers will start quarrelling amongst themselves. Therefore, in matters of income and constructions, there should always remain a certain lack of certainty of means. The participation of government and rich people is also harmful. The donations of persons who want to remain unknown, believe in a source of ‘barakah’ their sincerity seems a more permanent means of income”.¹

The other unique thing is that unlike modern universities it does not charge any fee from its students. Lodging is provided to every student, be he rich or poor, free of charge. The students have not to spend anything on textbooks. It is the responsibility of the institute to provide them without charging anything.

The Darul-Ulum was founded on Thursday, the 30th May in 1866, with Haji Muhammad Abid Husain as its founder. The Madrasa was started under a tree in the Chatta Masjid. The first teacher was Mulla Mahmud Hasan Deobandi, and the first student was Mahmud Hasan, who was to become famous as Sheikhul-Hind in subsequent years. The first patron-Principal was Maulana Muhammad Qasim Nanautwi. The first Muhtamim (Rector) was Haji Muhammad ‘Abid Husain’ and Maulana Muhammad Yaqub was its

1. Faruqi, Ziaul Hasan: Deoband School and the Deamand for Pakistan, Asia, 1963, p. 26.

first Sadr- Mudarrsis (Principal) and Mufti. The other pioneers of Darul-Ulum were Maulana Zulfiqar' Ali, Maulana Fazlur Rahman, and Maulana Rashid Ahmad Gangohi, etc.

In the very first year Darul-Ulum made a good impression and was able to enroll students even from outside India. At the end of the first year, the number of students from the vicinity of Deoband reached 78, and 58 students were from Banaras, Punjab and Afghanistan, while some other students came from other places of India. The total number of students in the same year, thus, reached the figure of 183.

The Madrasa was later on shifted to Qazi ki Masjid in a rented house. But since this place too proved inadequate to accommodate the increasing strength of the students, the Madrasa authorities were now in favour of constructing a building of their own where further extension could be made in future.²

On 2nd Dilhijja in 1292 A.H. (24.4.1875), after Friday prayer, the first brick of the present building of Darul-Ulum was laid by Miyanji Munney. Since then, the Institution has been flourishing in many ways.

In the Darul-Uloom, Deoband, the system of education is traditional and the emphasis is mainly on imparting religious knowledge. It has an 11-years' course in Islamic studies, based mainly on the Dars-e-Nizami syllabus. Nine years are devoted to the study of prescribed books on the concerned subjects and two

2. Mohammad Akhlaq Ahmad, 'Traditional Education among Muslims' (A study of some aspects in Modern India) B.R. Publishing Corporation, Delhi, 1985. pp. 26-28.

years to intensive studies in Arabic language and literature, and religious and some intellectual sciences. The diplomas or certificates awarded are of **Alim** after 7 years, **Fazil** after 9 years, and **Kamil** after 11 years. There is also a three years' special course in extensive Arabic studies, including Modern Arabic, in which students are given lesson though the Urdu medium in the first year, in Urdu and Arabic in the second year, and entirely in Arabic in the third year. This provides them with specialized knowledge of written and spoken Arabic. There is also a five years' course in Persian, Mathematics and the social studies. There is one more course for elementary classes in religious studies. Spread over five grades, it also covers the social sciences, arithmetic and moral science etc. Thus the curriculum gives some place to secular education as well, alongwith religious education.

The Darul-Ulum's department of 'Religious Decisions' provides free guidance from religious point of view, in various problems confronting the individual. It has also a department of Quranic study where students are encouraged to work on different aspects of the Quran, aimed at introducing the Holy Book and its message in a scientific way. There is also an Institute of Handicrafts, giving training in crafts like book- binding, tailoring, leatherwork-like manufacturing of suit cases, holdalls, hand bags, portfolios etc.

Darul-Ulum also maintains a Medical College known as 'Jamia Tibbiya', with facilities for training students in Unani system of medicine. The Jamia Tibbiya prepares the students to start

independent practice as Hakims. Its course of study is of four years' duration, after the completion of which the degree of ***Fazil-ul-Tib*** is awarded which is recognised by the Government of India. The College has its own well-equipped laboratory and dispensary. Besides, there are in Darul-Ulum departments like '***Darul Sanayah***' and '***Darul Itfa***' which are concerned with the issuing of '***Fatwas***' in important matters. The certificates and diplomas awarded by the Institution are recognised both by foreign universities, like the Al-Azhar university of Cairo and the Madina University of Saudi Arabia, and the Indian Universities, like the Aligarh Muslim University, and the Jamia Milia Islamia, New Delhi.

The system of instruction followed in the Institution is the 'book system' rather than the 'class-system'. Proficiency has to be acquired in the books prescribed for the concerned course. The traditional lecture system is not followed. Instead, the teacher and the students have the prescribed text before them; one of the students is made to read the text and then the teacher expounds the text in all its aspects. This enables the students to acquire complete mastery over the particular portion of the book for the lesson does not proceed further until this text-portion is fully understood. In this system, it becomes obligatory for the students to come prepared to the class and, likewise, it is essential for the teacher to be well-versed in his subject and to take pains in his job.

The Darul-Ulum combines the characteristics of three different branches of religious education, namely, Commentary and

Tradition, Islamic Law, and Scholastic Philosophy, which were emphasized and taught earlier at three different centres- Delhi, Lucknow, and Khairabad, respectively. Apart from bringing about specialized teaching of these important branches in one place, the main emphasis in the Darul-Ulum is on 'traditions', established by the Delhi School of Traditionalists founded by Shah Waliullah.

One of the main objects of the Darul-Ulum was to provide Indian Muslims a direct access to the original sources of Islamic learning, produce learned men with missionary zeal to work among the Muslim masses to create a truly religious awakening in them towards classical Islam, and to guard them against acceptance of un-Islamic beliefs and practices which were creeping in the Muslim society in the name of modernity, unorthodoxy and innovation (Bid'at).

The Darul-Ulum has achieved this aim to a great extent, having been undoubtedly the greatest force of orthodox Islam in India fighting, on the one hand, religious innovation (Bid'at) and, on the other, cultural and religious apostasy under Western or local influences. It has succeeded in instilling in its alumni the spirit of classical Islam, the ideology which has been its reason of existence. As a matter of fact, Deoband has established itself as a school of religious thought. A large number of Madrasas were founded on its lines throughout the country by those who graduated from it, thus bringing classical religious instructions to large sections of Muslim masses. Some of these schools and colleges have in their own right become renowned centres of learning.

The library of Darul-Ulum has gradually developed to occupy a vast plot of land and now has more than 1,33, 070 printed books and 1,563 rare manuscripts. Quite a few personal libraries of a number of Islamic scholars of India have been donated to this institution after their death. Formerly these books were housed in some rooms of '**Thata-i-Naudara**'. Later, separate accommodation was constructed for this purpose to on the second storey, adjacent to 'Darul mashwara'. It is now known as the Urdu Hall. The reading room of the Library receives a number of daily newspapers and periodicals in Arabic, Persian, Urdu and English. All of the textbooks prescribed for different courses of study and other books are available in the library and supplied to all of the students free of charge. Research scholars from Islamic universities and from all over the world find this library of immense value for their research work.

For its administration, Darul-Ulum has three responsible bodies. One is **Majlis-i-Shura** (the Supreme Governing Council) comprising eleven members. The second is **Majlis-i-A'mela** (Executive council) consisting of nine members. The third is **Majlis-i-Talimi** (the Academic Council). At present it has 23 departments, which are of three categories: Academic, Administrative and Financial. The number of subjects taught in the Institute is 26.

Darul-Ulum has produced persons who have rendered valuable services in the field of education, research, Ifta, Munazara, journalism, oratory and preaching, and Unani medicine, etc. They did not belong to any particular region, but came from many lands,

such as Burma, Malaysia, Indonesia Iraq, Iran, Kuwait, Srilanka, Turkey, South Africa, Thailand, Yeman, Combodia, Nepal, Russia, China, Afghanistan, Pakistan, Bangladesh, Fiji, West-Indies, Newzealand and England.

Darul-Ulum brings out two journals, namely, 'Darul-Ulum' in Urdu, and 'Al-Zia' in Arabic. The Madrasa has also started an Arabic Magazine called 'Al-Yaqazah'. Today, it is like a mother institution to all the Islamic educational centres in India.³

2. DARUL-ULUM NADWATUL-ULEMA, LUCKNOW

The challenge of Western education and culture during the eighteenth century was responded to by Muslims by establishing Darul-Ulum, Deoband in 1867 and M.A.O. College, Aligarh in 1875. The Deoband School was in all respects an anti-thesis of the Aligarh School. In education and politics they had taken different stands. Deoband was too conservative and orthodox to give any allowance to liberal arts, modern sciences and English language. The Aligarh School, on the other hand, was progressive enough to give a position of privilege to these very secular studies. In national and international politics, too, they took contrasting positions. Aligarh was steadfastly conservative in comparison to progressive Deoband.

"That they were different in their outlook can best be appreciated by the statements of those people who built up these institutios with a sense of dedication. Sir Saiyyid said: "...I have observed that all attempts to educate Muslims tend to adopt the

3. Mohammad Tahiri. 'Leading Resource Centres of Islamic Studies in Muslim India, April 1988. P.171.
(This information has also been collected from the office of the Darul-Uloom Deoband)

same old inherited system of education, and the same old absurd 'Dars-i-Nizami'. Hence several institutions at Jaunpur, Aligarh, Kanpur, Saharanpur, Deoband, Delhi, Lahore, on the pattern of the same old system, have been established by Muslims during these times. But I say it earnestly that they are useless and absurd. The nation is not expected to derive any benefit from them".⁴

"On the other hand, when Maulana Qasim Nanautavi was approached by the people of Aligarh College to seek his help in managing its programme of religious studies, he is reported to have shown his readiness to do so provided Sir Saiyyid dissociated himself from the College".⁵

"It is claimed that Maulana Nanautavi was not so much against the acquisition of Western knowledge as such as against Sir Saiyyid himself because of his uncalled for interpretations of religious beliefs, his criticism of Arabic madrasas, and his advice to Muslims to follow in the footsteps of the British. But the reasons as laid down them indicate that Maulana Nanautavi's dislike of Sir Saiyyid was based on his love of traditional knowledge and his dislike of British culture. Deoband remained true to the legacy of Maulana Nanautavi so much that at no stage of its development it allowed Western knowledge and English language to be a part of its syllabi".⁶

"These two institutions which had come up as response to the challenge of Western knowledge and culture during the

4. As quoted by Saiyyid Masroor, A. Hashmi in his 'Muslim Response to Western Education (A study of four Pioneer Institutions), Commonwealth Publishers, New Delhi, 1989. pp 117-118.

5. Ibid.

6. Ibid.

nineteenth century stood opposed to each other, providing reference points for the establishment of Muslim educational institutions in future. The institutions that were to follow not only took their cue from them but there were some which tried to strike some sort of balance between the two institutions".⁷

The 'Nadwatul-Ulema' (Association of Muslim Religious Scholars), Lucknow, was founded in 1894 A.D. by some forward looking 'Ulema' at the time of Dastarbandi (convocation) in Madrasa Faiz-e- Am, Kanpur. The first session of Nadwatul-Ulema was held under the presidentship of Maulana Lutfullah of Aligarh. The Association held its subsequent annual sessions in various towns and cities of India, and in every meeting it emphasised the need of a type of education which might not only give the Muslims a thorough grounding in religious matters but also equip them with Western Ideas to face the new challenges of the changing times. And this was possible only when an institution was established to meet these requirements. With this aim in view a Darul-Ulum came into existence at Lucknow in 1898. This Darul-Ulum was the first seat of modern theological learning and modern Arabic studies. This religious university was structured on the lines of thinking of Shah Waliullah. The main object of Nadwatul-Ulema was to bring about a harmony among the different groups representing various schools of thought within the Islamic fold. It introduced changes in the syllabus of traditional education according to the needs of the modern

7. Ibid.

age. This gave a rude shock to the orthodox Ulema of Deoband. It also aimed at establishing in Northern India, a Central Library-cum-Centre of Study of Islamic Thought and Ideals by bringing out suitable literature. The Nadwatul-Ulema also effected certain changes in the traditional curriculum of the Arabic madrasas of India in the context of changed circumstances and needs of the time. Even so, the Nadwatul-Ulema concentrates particularly on the Holy Quran.

The curriculum for some of the medieval branches of learning have either been modified or changed from time to time. A large part of the scholastic sciences have been discarded and replaced by some modern sciences and languages. These changes have been considered necessary to keep pace with contemporary changes in education and society. In brief, the Nadwatul-Ulema has tried to produce scholars who could effectively discharge their duty of the propagation of Islam in the modern world.

The Nadwatul-Ulema provides education from the primary to the university level in the theological branches of learning and Arabic language and literature, covering a period of sixteen years. No tuition fee is charged from the students and a large number of them are also provided free board and lodging. In addition, about 150 students are awarded stipends. The academic year begins on the 6th of the **Shawwal** and lasts up to 25th of **Shaaban**, followed by the vacation of **Ramazan**. The Institution has at present more than 70 well-qualified teachers in Islamic studies on its staff.

The Madrasa has a six years' elementary/primary course (including preliminary classes) giving elementary instruction in Urdu, Hindi and English, alongwith arithmetic, geography general science, etc. The primary classes normally have more than 1,000 students in an academic year. There is a provision for holding special classes for students desirous of committing the Holy Quran to memory (Hifz).

The Madrasa has a three years secondary course, giving instruction in English, Persian, Arabic grammar, literature and composition. There is also a two-yearshigher secondary course for teaching Arabic, Persian and English, alongwith religious sciences and Islamic History.

The Madrasa has a four years' degree (graduation) course, which is equivalent to the graduation level courses in modern universities. It offers instruction in the commentary of the Quran, Tafsir, Hadis, alongwith Arabic literature and other branches of Islamic learning. The higher standard in Arabic literature and English is equivalent to the intermediate level of the U.P. Board.

The Madrasa also has a two years' post-graduate (Fazilat) course for providing instruction in Arabic literature and Islamic branches of learning. The latter comprise Tafsir, Hadis, Fiqh and Shariah, of which one subject has to be offered by the students for intensive study. They also have to submit a dissertation in a subject of their choice. Lately, more courses, namely, comparative religion and 'Islamic Dawa' have also been started. The standard of instruction at the **Fazilat** stage is comparable with the standard of

master's degree in these subjects in the universities of Arab countries.

Facilities are also provided for undertaking research for doctorate, known as Takmil, in the subjects taught at the post graduate (Fazilat) stage. The duration of the research is normally two years. The students work under the guidance of a teacher of the Madrasa. Nadwatul-Ulema also awards diplomas and degrees of **Alim** and **Fazil** on the successful completion of the **Alimiyat** and **Fazilat** courses of study. It also provides a five years' condensed course in Arabic and theology, on the completion of which a student becomes entitled to the award of the degree of **Alim**. A special condensed course has also been started for students whose mother tongue is English and who do not know either Arabic or Urdu. A department of Islamic thought and comparative religion has also been started for those who desire to devote themselves to the preaching of Islam. An institute of 'Teachers training' is another addition to meet the requirements of institutions imparting instruction in religious sciences within the country.

Students from foreign, countries such as Indonesia, Malaysia, South Africa, Madagaskar, Burma, Tibet, Nepal, Ceylon, Tanzania, Kenya, Yugoslavia, and East Indies and sometimes from the Arab lands also come to India to pursue their studies at the Nadwatul-Ulema. The central library of the Nadwa has more than 80,000 books on various subjects in Arabic, Persian, Urdu, English, and other languages. It also has over 3,000 manuscripts.

The students of Nadwa have two associations: One is Jamiatul-Islah, which promotes intellectual, literary and cultural activities among the pupils. It runs separate libraries, reading rooms and lecture-halls for junior and senior students. The other association is a literary society, which serves as a forum to the students for gaining practice in speaking and writing Arabic. Its meetings are held generally every week under the supervision of teachers. It also encourages students to develop ability and taste for Arabic journalism.

The Nadwatul-Ulema has also set up at various places a number of academies and institutions devoted to the study and research in Islamic subjects. One such institution, established at Azamgarh, is known as 'Darul-Musannifin' (Association of writers) and functions as an independent organisation. 'Darul Musannifin' established by Allama Shibli Nomani has won universal name and acclaim.

Majlis-e-Tahqiqat-o-Nashriyat-i-Islam, also known as the 'Academy of Islamic Research and publications', was established in May, 1959, under the presidentship of Maulana Saiyid Abul Hasan Ali Nadvi (popularly known as Ali Miyan). Its activities mainly centre on furtherance of the interests of Islamic faith. The academy, which began its career by producing Islamic literature in English, Arabic, Urdu and Hindi, has so far brought out more than 150 publications. The academy is at present housed in Nadwatul-Ulema campus. Its office bearers too are mostly drawn from the staff of Darul-Ulum but it is an independent organisation.

Majlis-i-Tahqiqat-i-Shariah was founded about ten years back under the presidentship of Maulana Syed Abul Hasan Ali Nadvi to re-examine and elucidate the principles and injunctions of the Shariat and their applicability to the ever-changing needs of the progressive society. Its members are drawn from the various religious and literary circles of the Country.

Maktab-i-Darul-Ulum publishes textbooks as well as other books prepared under the auspices of the various departments of Darul-ulum. This press was started in 1957 and provides training to interested students in printing matters in Arabic language. '**Al Rayid**', an Arabic Journal and **Al-Baas-ul-Islami**, a monthly Arabic magazine, are published from the Darul-Ulum.

Darul-Ulum 'Nadwa' has four hostels for junior and senior students. The boarding house for junior students is known as '**Riwaq-i-Sulaimani**', while the two boarding houses for senior students are called '**Riwaq-i-Naumani**' and '**Riwaq-i-Rahmani**'. The fourth one, '**Riwaq-i-Abs**' is meant chiefly for foreign students.

It should be mentioned here that the (Late) Maulana Abul Hasan Ali Nadvi, Nazim (Rector) of the Nadwa till he breathed his last, a scholar of international fame in Arabic and Islamic studies and a man of great vision and character, has served this institution with devotion and distinction for decades. It is due to his untiring efforts that this Institute has built up a great reputation in the Islamic World.

The building of the Darul-Ulum, which is adjacent to Lucknow University, is built in an open space on the left bank of the river Gomti. It is an ideal place for the pursuit of higher studies.⁸

3. MADRASAT-UL-ISLAH, SARAI-MIR, AZAMGARH

This Madrasa, originally named as Madrasat-ul-Islahil Muslimin, was started at Sarai-mir in Azamgarh, district of Uttar Pradesh through the efforts of Maulana Muhammad Shafi and Maulana Abdul Ahad. Its foundation stone was laid in 1906 AD (1327 H) by Maulana Asghar Husain Deobandi, a pupil of Shaikhul Hind Maulana Mahmudul Hasan. The preliminaries concerning the Madrasa, the celebrated Islamic scholar and author, Mulana Shibli Naumani, prepared its syllabus, system of education, etc. Its first principal was Maulana Hamiduddin Farahi, one of the greatest exponents of Quranic Commentary that modern India has produced.

It lays great emphasis on and pays much attention to the intensive teaching of the Qura'n and Hadis (Tradition). Its prescribed course of studies is divided into distinct parts: the lower level course is spread over five years and the higher level course over seven years. In the latter are taught advanced courses of the Quran and its commentary Sihah Sitta, Arabic literature, history, scholastic philosophy, principles of religion, theology, jurisprudence and a few social sciences, like geography, history, Hindi language, etc.. English is also taught. At the beginning, the students are taught preliminary subjects of these courses more or less as in Dars-i-Nizamiya. Those

8. Shoba-i-Tamir-o-Taraqqi; Pamphlet, Darul-uloom Nadwatul-ulema, 1981, pp. 8-18. The information has also been collected personally.

graduating from this Madrasa are entitled to append Islahi to their names. Its publishing wing, '**Daira-i-Hamidya**' (The Hamidya Circle) has its own press and brings out an Urdu monthly, '**Al-Islah**'. The Madrasa also has a boarding house, which provides free boarding and lodging to most of the students. '**Dar-ul-Malumat**' and '**Dar-ul-Mubahasa**' are two literary societies of its students. It has a rich library. Terminal examinations are held after every three months and the annual examination is held at the end of the year.

The students are encouraged to develop creative talents both in oratory and writing through debating assemblies and essay writing competitions. Among its Alumni are: Maulana Amin Ahsan Islahi, Maulana Abul Lais Islahi Nadvi, Maulana Najmuddin Islahi, Maulana Zia-ud-Din Islahi and many others.⁹

4. JAMIATUL FALAH, BELARIYAGANJ, AZAMGARH

Jamiatul Falah is not just a traditional institution but also a grand Islamic citadel and a renowned seat of theological and modern learnings. Its products are spread all over India and even abroad. Being well versed both in religious and secular learnings, they face the world with great confidence and appear different from the products of traditional madrasas.

The Madrasa has seven educational stages: Primary, Secondary, Higher Secondary, Intermediate, Graduation, Post-graduation and Department of Hifz and Tajweed. Its activities are covered by seven departments or wings: the Department of boys, the department of girls, the department of memorization and

9. Traditional Education among Muslim Op. Cit., pp. 40-42

recitation of the Qur'an, the Department of publicity, the library, the Students Association and the Old Boys' Association.

AIMS AND OBJECTIVES OF JAMIATUL FALAH

The various Islamic movements, launched now and then in the 20th century, brought an awakening in the Muslim Community. Muslim thinkers felt a strong urge to lay down an effective system of education and schooling for Muslims, which may infuse them with deep oriental learning as well as with the essentials of modern branches of knowledge. It was with the above ideal and objective that Jamiatul Falah was instituted. From its very inception, the Institution has been upholding the following aims and objects:

1. To Prepare Youths:

- (a) Who are well versed in the knowledge of Qur'an and Sunnah, and possess deep understanding of the Qur'an and Islam.
- (b) Who are well aware of the Non-Islamic thinking confronting Islam, and are capable of facing the challenges to Islam and the Muslim society in thought and action.
- (c) Who bear and display a truly Islamic character and conduct.
- (d) Who are enthusiastic about the revival of Islamic values and who can loudly proclaim God's command.

- (e) Who may be above all kinds of prejudice against any sect, group or faction and who are devoted and broad-minded enough to carry on programmes of social reform and reconstruction.
- (2) To set up and implement a course of study which may be a combination of religious and modern education.

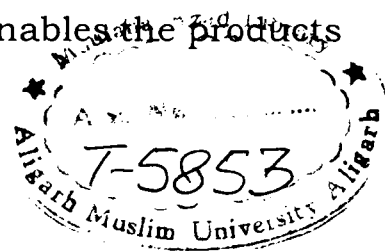
SECTIONS AND BRANCHES

In May 2001, Jamia has taken some important decisions for better education. In primary classes, English has been introduced from class-II and in Arabic Classes Urdu and Hindi have also been introduced but without in any way diluting the existing contents of Arabic and Islamic studies. The new and revised curriculum provides 18 years of schooling from Primary to the Postgraduation stage.

The students of 'Falah' develop deep understanding of Islam and the theological subjects. They become equally well-grounded in the religious and the modern secular branches of learning. The high quality of religious and secular education enables the products of Jamiatul Falah to keep pace with the times.

GIRLS' SECTION

For girl students there is a separate setup for their education up to Fazilah Standard. The duration of their complete education is 13 years. The girls' section is a unique feature of Jamiatul Falah. The other three Madrasas, mentioned earlier, have no provision for education of the girls.



DEPARTMENT OF PUBLICITY

The department provides an introduction of Jamia and its varied activities to its patrons, donors and the common people.

ACADEMIC UNIT

This department undertakes printing and publishing of books prescribed for students as well as learned articles of research and intellectual values.

SUPERVISION AND ORGANISATION OF MAK TABS

The department organises deputations to be sent to various parts of the country. Steps are also undertaken to raise standard of Jamia and its affiliated Madrasas through strict supervision.

LIBRARY

The 'Jamia Library' is richly treasured with books in Arabic, Urdu, Hindi, English, Persian and Bengali.

STUDENTS ASSOCIATION

In order to develop students' intellectual level and practical qualities there is a unit called 'Jameyatul-Talaba' (students' union). It has its separate library equipped with books of various branches of Art and knowledge. The Madrasa holds weekly meets for extempore speeches and debates in Urdu, Hindi, Arabic and English under the supervision of teachers. Apart from this sanitation social service, store keeping and gardening etc., are also entrusted to students.

OLD BOYS ASSOCIATION

For the old boys of the Jamia, there is a body called 'Anjumane Talbae Qadeem'. This unit has been established to

advance the aims and objects of the Jamia, to keep the alumini organized and effective in the society and to seek their cooperation in the onward march of the Jamia. This body has steered several conventions in the Jamia and it brings out regularly and punctually the esteemed journal 'Hayat-e-Nau'.

FUTURE PLAN AND PROJECTS

The eminent persons, who visited the Jamia from time to time, have been highly impressed by its rapid and amazing progress. Among such dignitaries are Maulana Syed Abul Hasan Ali Miyan Nadvi, Maulana Abul Iais Islahi Nadvi, Maulana Mohd. Serajul Hasan, Syed Hamid, Dr. Abdullah bin Abdullah Alizaid, (Vice-Chancellor, Jamia Islamia, Madina Manauvarah), Dr. Mohd. Ziaur Rahman Al Azami (Sheikhul Hadis Jamia Islamia, Madina Manauvarah) Dr. Mohd. Ziaul Rehman Ali Azami (Sheikhul Hadis, Jamia) Salah Bin Abdur Rehman Almazada (Incharge, Shoba-e-Tafteesh-o-Tadeeb, Reyaz) and many others.

The future plans of the Jamia include an extension of the Jamia mosque, construction of a boundary wall for new girls hostel, central library, guest house, offices of the administrative block, lecture hall, dining hall, reading room, boys hostel, own press, water work etc.¹⁰

10. A brief Intoroduction of Jamiatul Falah, taken from the office of the Jamiatul Falah, Bilariyaganj, Azamgarh.

CHAPTER-4

MEANING OF SECULAR AND NON-SECULAR EDUCATION

BROAD MEANING OF SECULARISM

The term 'secular', coined by George Jacob Holyoke in 1850, literally means 'This-worldly' and 'secularism' means 'this-worldliness' as different from and opposed to 'other-worldliness'. It requires that in all their worldly affairs human beings—people and citizens of countries—should desist from making a reference to the otherworldly context. In simple terms it means that since religion primarily has a supernatural and supramundane overtone and reference, it should not be allowed to become the sole basis of our worldly human-relationships. While establishing our relationships as citizens we should function purely as human-beings as naturally, rationally, objectively, and as free from religious prejudices and preferences, as is humanly possible. No discrimination should ever be made between citizens on religious grounds. Superstitions and mythical beliefs and practices should be eschewed. State and religion should be separated—each allowed to remain and function in its own respective domain, without meddling with the other¹.

Secularism, thus involves two things (1) a secular state and (2) citizens with secular attitude. A secular state has to have no religion of its own but has to allow its citizen the freedom of choice of religion. That is, the state has to maintain equidistant from all

1. Ali Akhtar Khan: A Historical and Comparative Study of Secularism with Suggestions for a Secular Education in India, (Unpublished M.Ed. Dissertation) Department of Education, Aligarh Muslim University, Aligarh, 1962, pp. 6-10. See also Muktishrighosh : Concept of Secular Education in India, B.R. Publishing Corporation, Delhi, 1991, pp.25-27.

religions in practise in the state but has to give the individuals and groups the freedom to adopt, practise and propagate any religion of their choice. Such a brand of secularism can be most suitable as a state policy to make and keep a multi-religious society cohesive and trouble-free. It can also prove a bedrock for democracy.

Secular attitude means that people should behave in the most rational and scientific manner, giving no quarter to religious bigotry, superstitions and mythical beliefs and practices. Religion should be made an ethical basis of conduct, an instrument for unifying people, and not a wedge for dividing them.²

B. SECULAR EDUCATION IN THE CONTEXT OF SECULAR STATE

The concept of secular education is a key concept in the modern Indian educational thought. Different and conflicting views, ranging from one extreme to the other, about the problems are held and freely expressed. However, the proper meaning of the term "Secular Education" cannot be explained without a reference to the context of secular State pragmatic rational non-religious and non-communal principles of conduct in all public activities.

Indian has chosen the path of democracy. The concept of the secular state assumed great importance as soon as the country achieved Independence on 15 August, 1947, though some speculation in that direction had already started as early as 1930. The questions raised were 'What kind of a state was free India to become?' 'Would the policy to be established under the New

2. Ibid. See also Article "Secularism" in Encyclopaedia of Social Sciences, Vol. 13, pp. 631-635

Constitution treat various religions equally?', providing freedom of worship for all communities'?.³

'Might not the dominant community so frame the constitution of free India as to monopolise privileges to the disadvantages of minority communities? Was the newly created state to be identified with any particular religion'?.⁴

Questions like these and many more arose in thoughtful minds and this was not without reason because it is well known how painful was the birth of free India. After years of strenuous struggle for freedom, India has the bitter experience of partition which made the relation between the Hindu majority and the Muslim minority fraught with tension. The infusion of religious fanaticism into political affairs by the Hindu Mahasabha, Rashtriya Swayam Sevak Sangh (RSS) and Muslim League embittered the position of the two groups. The two-nation theory was propounded by V.D. Sarvarkar and Hedgewar (1923) and later accepted and advocated by M.A. Jinnah:

"Ask any Indian or Pakistani: "who first propounded the two-nation theory?" The immediate response will be "Mohammad Ali Jinnah". Not correct.

The first man to talk of Hindus and Muslims as separate nations was V.D. Sarvarkar who coined the word 'Hinduttva' in a book with the same title in 1923. Other Hindu leaders who accepted the two-nation theory were Dr. Moonje of the Hindu Mahasabha,

3. Divakar, R.R.: Secularism and Politics, Bhawan's Journal, Vol. IX, No. 7, Oct. 95, 1964, Bhartiya Bhawan Bombay

4. Muktishri Ghose, Op.Cit., p. 1

Pandit Madan Mohan Malaviya, founder of Banaras Hindu University, Lala Lajpat Rai, Bhai Parmanand, Swami Shraddhanand. Eminent Bengali writer Bankimchandra Chattopadhyaya also supported the notion".⁵

The two-nation theory at last resulted in the partition of the Country, followed by death, dishonour, and the disastrous displacement of millions of people from both communities.

This was the background out of which free India emerged yet inspired by the belief that "whatever the past, Free India should have a fresh start".⁶ It was realised that the ideal should be an India free from all narrow partiality or special privileges for any community and that all, irrespective of caste or community, should receive equal treatment from the state. Thus the concept of secularism in India was originally born as a political concept. This concept, as is evident, genuinely attempted to establish a kind of harmony between the two major communities of India, the Hindus and the Muslims, and during the days of India's struggle for political freedom and more particularly after independence, this doctrine has been studiously pursued mainly on the political plane. This doctrine has inspired and enabled the nation to resist the theory of two nations. India now believes that a multi racial, multilingual, multi-religious community like the Indian community can never subscribe to the theory of two nations based on the religions of the citizens.

5. Khushwant Singh : "Hindutva Manufactured", Review Article in the Hindustan Times, June 29, 2002.

See Also Verandra Prakash : Hindutva Demystified (Virgo)

6. G.N. Joshi, The Preamble, The Constitution of India, MacMillan and Company, 1950, p.49

The Constitution of free India came into force on 26th January, 1950. As the Preamble declared' the people of India solemnly resolved, "to constitute India into a Sovereign Democratic Republic and to secure for all its citizens justice, social, economic and political; liberty of thought, expression, belief, faith and worship, equality of status and of opportunity and to promote among them all Fraternity, assuring the dignity of the individual and the unity of the nation".⁷

It is however remarkable that the words "secular" and "secularism" were nowhere used in the Indian Constitution (before the 42nd Amendment) and yet the concept of secularism is writ large in almost every significant and important provision of the Constitution. The Constitution has promised to the citizens of India the establishment of a welfare state and it has given them the solemn assurance that justice, social, political and economic will triumph and prevail in this country.

It is stated that Indian citizenship is a purely and entirely secular status. The fundamental rights are guaranteed to the citizens. The basic concept of fundamental rights guarantees equality before the law and equal protection of laws to all the citizens. This guarantee is enshrined in Article 14 of the Constitution. In one sense this equality of protection is the basis of the Indian Constitution. It is from this basic concept of equality that all other fundamental rights flow and this brings out the secular character of the Indian

7. Ibid.

Constitution. This secular character is all-embracing and it affords benevolent protection not only to the Hindus and Muslims of this country but to all the communities and religions. This country is multi religious and multi lingual and the constitution has assured to all its citizens the same basic fundamental rights.

Consistently with its policy that all religions practised in India must receive equal protection, the Constitution has made specific provisions in this regard. Article 25 guarantees freedom of conscience and freedom of profession, practice and propagation of religion, while Article 26 guarantees freedom to manage religious affairs. These two articles afford equal protection to all religions. The most significant part in regard to this protection is that this is subject to certain overriding considerations: Article 25(1) provides that “subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom of conscience”.

In short the fundamental elements of India’s policy as a secular state are:

- (i) A state policy of neutrality towards all religions.
- (ii) A social structure free from the inequalities imposed by religion.
- (iii) A state in which all citizens enjoy equal rights irrespective of religion.⁸

Alongwith other provisions, Articles 26,27 and 28 mention

8. Smith, D.E.: Nehru and Democracy: India as a Secular State, Princeton Publication, 1965, p. 152.

the state's policy and principles regarding religious denomination; taxes, payable for the promotion or maintenance of any particular religion or religious education. Article 28 (1) states that no religious instruction shall be provided in any educational institutions wholly maintained out of state funds.⁹ This is in a broad sense the constitutional meaning of secular education i.e. provision for education without religious instruction. In conformity with the secular policy of the state religious instruction in government institutions has been prohibited. It is stressed under Article 28 of the Constitution that no religious instruction of any kind or of any religious faith shall be provided in state controlled educational or other institutions, nor can any attempt be made to propagate or publicise any belief or doctrine, faith or creed of any kind through such institutions. This is the constitutional context of the concept of secular education in India.¹⁰

C- MEANING OF SECULARISM AND SECULAR EDUCATION

Bertrand Russell once remarked that human knowledge must always be content to accept some terms as intelligible without definition to serve as starting points for defining other terms. Secularism is certainly one such term and considering the variety of meanings it has acquired since it was coined by G.J. Holyoake, in 1850, one despairs of defining it in a brief sentence. Like all other similar concepts secularism is also rather elusive. That is why there are varying shades of opinions about its real meaning and comprehensive definition.

9. Dr. V.N. Shukla, 'The Constitution of India', Part III p. 108, Fundamental Rights.

10. Mukdishree Ghosh, Op.Cit. pp. 1-4.

According to the Encyclopedia of Religion and Ethics, Secularism means “a movement intentionally ethical, negatively religious, with political and philosophical antecedents. It is described as a theory of life and as it is proposed to fulfil a function of religion apart from all religious associations, it may be regarded as negatively religious”.¹¹

The Oxford English Dictionary explains secularism as the doctrine stressing that “morality should be based solely on regard to the well-being of mankind in the present life, to the exclusion of all considerations drawn from the belief in God or in future state”.¹²

The more recent explanation we find in Webster's New International dictionary: (i) a system of social ethics based upon a doctrine advanced by G.J. Holyoake (1817-1906) that ethical standard and conduct should be determined exclusively with reference to the present life and social being¹³,” (ii) secondly it is interpreted as “any view of life, education etc., or any policy or programme referring to such based on the premise that religion and religious consideration as of God and a future life should be ignored”.¹⁴

From the above definitions, secularism seems to be based solely on considerations of practical morality with a view to the physical, social and moral improvement of society. It neither affirms nor denies the theistic promises of religion and is thus a particular variety of utilitarianism.

11. J. Hastings : Encyclopaedia of Religion and Ethics: Vol. XI-XII: pp. 347-349.

12. The Shorter Oxford English Dictionary, Vol. II, p. 1828, 1959.

13. Webster's International Dictionary: Vol. II: p. 2263.

14. Ibid.

The word secularism is derived from the Latin word "Seculum" meaning "age" or by derivation this age or generation. Its meaning was, until the 19th century, highly specific. Still today in technical scientific vocabulary it refers to a long indefinite period of time and is used to describe something that is not recurrent or periodical as for example "The Secular cooling of the Earth".¹⁵

From all these interpretations it is clear that the term 'secular' in a general sense indicates a state not connected with, or separated from, religion, or to use a terminology which is generally employed to indicate such relationship between the state and religion it is a condition where there is separation of the state and the church i.e. religion.¹⁶

But what then is the meaning of Secularism in Education? Secularism in Education means the attitude of empiricism, skepticism and rationalism as applied to all matters of education. "A secularist in education has no supernatural or religious aims, no religiously biased curriculum or preconceived and rigid notion about methodology. His aims in education are human and social, his approach is humanistic and utilitarianian, rationalistic and scientific and his method is empirical. Thus a secularist has an entirely different outlook towards the whole system of education".¹⁷

"Instead of bringing up his children in liturgical exercises, he instructs them in the scientific method. Concerning any meaning of the world beyond what the natural and social sciences reveal, he

15. P.K. Sundaram : Hinduism and Secularism: Religion and Society: Vol XI: No. 2, 1964 p. 84.

16. Chambers Encyclopaedia, p. 752.

17. Ali Akhtar Khan, Op.Cit. p. 10.

is agnostic or at least holds himself in a state of suspended judgement. If the secularist has any religion at all, it is likely that scientific doctrines constitute the presuppositions of that religion and the scientists are its high priests".¹⁸

According to John Child, the edifice of secular education had been built on the foundation of two basic ideas namely (i) confidence in the authority of man and (ii) moral autonomy in the sphere of human experience.¹⁹

Secularism in education has a very wide appeal in the modern democracies. The autonomy and enrichment of secular living has become the goal of democratic education. There is no place for fixed-in-advance values in secular education. George Counts says: "a critical factor must play an important role in any adequate educational programme at least in any such programme fashioned for the modern world".²⁰

The development of experimental thinking is an inherent implication of secular education. Any imposition of indoctrination is foreign to the secular concept of education. It emphasises the social setting of education, and it "implies ways of thinking and living appropriate to a heterogeneous society."²¹

Thus we can draw the conclusion that secularism in education means an educational system imbued with rationalism

18. Ibid.

19. L. Child George : 'American Pragmatism and Education'; Henr Halt and Company, 1960, p. 350.

20. C. Counts George : "Dare the Schools build a new Social Order"? John Day and Company, 1958, p. 230.

21. Muktishri Ghosh, Op. Cit. p. 11.

and the scientific and analytic spirit, free from the cramping control of religion. It means the teaching of secular subjects and emphasizing the spirit of free enquiry which is the most effective instrument of human progress. It also means non-parochial non-denominational public control of education".²²

SECULAR EDUCATION IN MADRASAS

Apart from the religious subjects, the non-religious or "secular subjects have always been taught in the Madrasas. Among such secular subjects Arabic language and literature naturally enjoyed a favoured position because Arabic was the medium of intellectual communication among the learned and also the medium of instruction in Madrasas. In short, it was the language of the Arab civilization. Moreover, the literary excellence of the Quran was unsurpassed and this had established relationship between din and adab (religion and Arabic literature). This is why it became a prerequisite for every mutakallim, faqih, mufassir, and muhaddith to be well versed in adab and rhetorics in order to be able to fully comprehend the essence of the prophetic message of Muhammad (PBUH). Renowned scholars like Abu Zakaria al-Khalib at-Tabrizi (1030-1109), Ali bin Muhammad al-Fisihi (d. 1516/1123) and Mawhub bin Ahmad al-Jawaliqi (1073-1145) occupied the chair of Arabic language and literature at the madrasas at Baghdad which was a centre of attraction even for those who aspired to specialize in fiqh or any other branch of Islamic learning".²³

22. Ali Akhter Khan, Op. Cit., p. 9.

23. Zia-ul-Hasan Farooqi: 'Some aspects of Muslim Education; Islam and The Modern Age, Vol. XXVIII No.-1, pp. 22-27, Jamia Millia Islamia, New Delhi.

“Arrangement was also made for the teaching of mathematics in madrasas. It is said that Abdullah bin Ahmad bin al Khashshab (1099-1172) learnt adab at the feet of Mawhub al-Jawaliqi, mathematics and faraid at the feet of Ibn Abd al-Baqi al-Ansari and al-Marzuqi, respectively. All of them were teachers at the Nizamiyah of Baghdad. They usually consulted with each other and discussed academic matters among themselves. It can, therefore, reasonably be conjectured that the teaching of mathematics was part of madrasas education”.²⁴

“History was also taught in madrasas, though it did not form one of the core or basic subjects of the madrasa curriculum. It depended upon the personal inclination of the teachers themselves that, if they wished they gave some lessons in history to their students who were, otherwise, admitted there to specialise in some other field. For example, Hafiz-al-Humaydial-Andalusi (1029-1095) and Khalib-al-Baghdadi (1002-1072) taught history to their students. Likewise, Hafiz Shahabuddin, well known as Abu Shamah al-Damashqi (1202-1267) used to give lectures on history books, which were some times attended even by great scholars of the time, One reason why history could not find a place in the courses of studies was the preponderance of the science of Hadith from which Sirah as a special subject was deduced. And doing with Sirah, attention was gradually concentrated on the history of the first century of Islam. In the beginning, muhaddithin, barring a few, generally considered it below their dignity to show interest in akhbar (history). Some of them even

24. Ibid.

expressed their strong disapproval of it if they found any student or teacher interested in it. But afterwards, when the compilation of Hadith was completed, history gradually came to be recognised as worthy of attention by the muhaddithin themselves, some of whom made significant contributions to the field.”²⁵

“Study of Falsafah (Philosophy)...translatioin of Greek philosophical works...was greatly encouraged by some of the Abbasid Caliphs, but it did not find a place in the Madrasas and Masjids. Muslim society, in general, frowned upon it and considered it as something obnoxious. There were, however, scholars who made a thorough study of Falsafah. They kept Din and falsafah at their proper places. Some of them even made an attempt to bring about a reconciliation between the two. But they did not succeed in producing any thought system out of their intellectual pursuits in this field. Had they been able to do this, they would have certainly created a climate, atleast to some extent, favourable to it”.²⁶

“Muslims generally displayed an inimical attitude towards Falsafah for the main reason that its study created skepticism in the students towards their own religion. However, Falsafah, though not taught in Madrasas and Masjids, was not completely banished from the Muslim society. It enjoyed a place of pride in the discourses of the learned who had real and purely academic interest in it and whose houses had become the centres of philosophical studies. It was from these centres that Ibn-Sina (980-1037 A.D.) Al-Farabi (873-950 A.D.) and Ibn-Rushid (1126-1198 A.D.) drank deep and

25. Ibid.

26. Ibid.

subsequently flourished as the leading lights of what little is today known as Muslim *falasafah*".²⁷

"The people of Andalus (Spain) gained notoriety as being obstinately opposed to *falsafah* and *falasifah*. The author of *Nafh al-Tib* on the authority of Ibn Said, al Maghribi, has observed that the Andalusians had interest in all the branches of learning except philosophy and astrology. The elite among them were, however, interested in them also, but because of the popular antagonism towards these, they could not publicly express their interest in these subjects. The orthodox theologians were responsible for this situation. On any pretext, they were prepared to dub and declare any individual an *Zindiq*. The rulers themselves feared the orthodoxy who had a hold on the community. There were rulers who would love to study philosophy but, in order to be popular and to strengthen their position among the masses, they went as far as persecuting the philosophers and burning their books. (Ghunayamah, Op. Cit., p. 169). Ibn Rushid, for example enjoyed Yaqub al-Mansur's favour for a time, "but he fell into disgrace as a result of the opposition of the theologians to his writings and after having been accused of various heresies, he was tried and banished to Lucena near Cordova. At the same time, the Caliph ordered the books of the philosophers to be burnt, except those on medicine, arithmetic and elementary astronomy (about 1195). Duncan Macdonald observes that these orders of Almohad ruler, who had hitherto encouraged philosophical studies, probably were a concession to the Spanish Muslims, who were much more orthodox than the Berbers".²⁸

27. Encyclopaedia of Philosophy, MacMillan and Free Press, Vol. I, p.220 & p. 226, Vol. III, pp. 179-180.

28. The Encyclopaedia of Islam, Vol. II, 1927, p. 410.

“The orthodox theologians, because of their vested interests, supported and sided with the rulers who always expected trouble from the heretical and heterodox groups, some of which were, no doubt, politically motivated and which always looked for an opportunity to organise themselves to lead an uprising against the established authority. As indicated above, some of these heterodox groups also had philosophical background and, in their zeal to oppose and combat orthodoxy further encouraged the forces of disintegration in the society by propagating pseudo-philosophical ideas. Thus the rulers and the theologians, considering orthodoxy as defence strategy, conspired against the *falasifah* (Philosophers) in general and vehemently discouraged the study of philosophy in madrasas which turned out to be the citadels of orthodoxy. It should, however, be kept in mind that the *falasifah* devoted much of their attention to the metaphysical concept and it was this aspect of philosophy which could not reconcile with the fundamental articles of Islamic belief”.²⁹ Otherwise, other aspects of rational science like logic, medicine, astronomical sciences, geography and arithmetic, were not forbidden and, as Qazi Said(1029-1070) has mentioned in his *Tabaqat al-Umam*, the people of Andalus were not opposed to these branches of learning and the umayyad Caliphs generally patronised the scholars of these sciences.

29. Professor Fazlur Rehman, in his brilliant analysis of the subject in *Islam*. (London, 1966, pp. 117-120) concludes that the philosophical system, constructed by the Muslim *falsifah* (Ibn-Sina, al-Farabi and IbnRushd) “was a magnificent creation of the Islamic civilization. In itself it was an impressive achievement, and both in the ethos of its Weltanschauung and in its actual structure it represents a genuine Modern Age. But vis-à-vis the religion of Islam, it created a perilous situation for itself. It was not so much in the actual doctrines professed by it, taken severally, that the danger lay, but in its overall judgement on the nature of religion, and its implications for the Shariah.

“The natural theology of the philosophers posed a potential threat to the revealed content of Islam. The very points of its original achievements in religious thought became the target for orthodoxy’s suspicion and attack, i.e. the point where it had sought deliberately and consciously a liaison with orthodox dogma and had hoped for acceptance as valid interpretation of Islam”.³⁰ Imam-al-Ghazali, therefore, rejected the position taken by the falasifah and pointed out the right course of thought and action in his works, *al-iqtisad fi’ilm al-Itiqd*, ‘*Tahafut al-Falasifah*’ and *al-Munqidh min al-Dalal*. The refutation formulated by al-Ghazali won recognition from the renowned asharite theologians and in course of time came to be accepted as the true basis of intellectual exposition of the religion of Islam and, by implication, as the backbone of the Shariah. The fourteenth century theoretician-historian Ibn Khaldun speaks on behalf of almost the entire orthodox world of Islam of his time when he says: “Thus, as one has seen, the science (of logic) is not adequate to achieve the avowed intentions (of the philosophers). In addition, it contains things that are contrary to the religious laws and their obvious meaning. As far as we know, this science has only a single fruit, namely, it sharpens the mind in the orderly presentation of proofs and arguments, so that the habit of excellent and correct arguing is obtained....such is the fruit of this craft (of logic). It also affords acquaintance with the doctrines and opinions of the people of the world. One knows what harm it can do. Therefore, the student of it should be aware of its pernicious aspects as much as he can. Whoever studies it should do so (only) after he is saturated with the

30. Ibid.

religious law and has studied the interpretation of the Quran and jurisprudence (al-tafsir wa'l fiqh). No one who has no knowledge of the Muslim religious science should apply himself to it. Without that knowledge, he can hardly remain safe from its pernicious aspects.³¹

Experimental science, namely, alchemy, medicine (tib) and physics were studied; particularly medicine was taught in masjids and madrasas. In hospitals, alongwith instruction in theories, arrangements were made for practical and clinical training. The teaching of alchemy was not generally encouraged at the madrasas. This was not due to any religious prejudice but, perhaps, due to the current view that it was a science that studied the substance through which the generation of gold and silver may be artificially accomplished, and commented on the operation leading to it. There were people who did try to find out the substance to produce gold and silver. But this was all based on misunderstanding. Jabir bin Hayyan (1815) who is considered the chief systematic writer on al-chemy, had it undoubtedly as his special reserve. He wrote several treatises on al-chemy. All of them read like puzzles.³²

Medicinal chemistry (alchemy) was in vogue, but it is not known whether it enjoyed the status of an independent discipline or was taught as a part of the syllabus of medicine. There were however, people like Abu Bakr-al-Razi (865-923) who was well versed in tib and chemistry and taught in hospitals of Ray and Baghdad. Probably he gave lectures on alchemy also. Some madrasas were known for lessons in physics, and Ibn al-Hayatham (965 circa 1038) was

31. Ziaul Hasan Farooqui, Op.Cit. p. 26.

32. Ibid.

unsurpassed in this field. He was as a matter of fact, the Newton of the middle ages. He lectured at al-Azhar and wrote more than seventy treatises.³³

True that Arabic was the language of the Arab civilization and hence the medium of instruction at educational institutions. But the doors of these institutions were not closed to other languages. There were teachers who knew languages other than Arabic and explained the difficult portions of the lessons to their non-Arab students in their own languages. Abu Bakr Wajihuddin al-Darir-an-Nahwi (1140-1215) was a teacher of Nahw at the Nizamiyah of Baghdad. He knew Turkish, Persian, Greek, American and Ethiopian very well and helped his Aiami students through the medium of their own languages. So was the case with Abu Hayyam al-Gharnate al-Nahwi (1256-1344) who taught Hadith and Tafsir at the Madrasah Mansuriyah (Cairo). He knew Turkish and Persian and also wrote books in these languages which were taught in the madrasas. The study of tib required knowledge of Syriac and Greek and that is why we find that generally, scholars of tib during those days knew at least one of these languages.³⁴

RELIGIOUS EDUCATION

In the madrasas' regular system, Quran was taught and learnt, and then came the Hadith. It was Sunnah of the Prophet (PBUH) and then of his Companions. It was also a routine for the teachers to answer the questions of the devotees and give them proper advice in respect of a good and commendable religious

33. Ibid.

34. Ibid. pp. 26-27.

conduct. It was this very tradition, out of which arose schools of higher learning through the halqahs of learned teachers who attracted students even from far off places.

It may be concluded that the concept of secularism in the Indian context, is drastically different from the concept of secularism as it developed in the West. Indian secularism is not hostile or antagonistic to religion. It is rather accommodative of religion. The Indian State has no religion of its own, but citizens are free to follow any religion of their choice. The State has simply to maintain equi-distance from all religions. State-dealings are to be free from all religious-considerations. That is, citizens are not to be discriminated against on grounds of their religious affiliations.

Secular education, likewise, means that in educational institutions wholly maintained by the State on public funds, no denominational education is to be imparted. However, in private and aided educational institutions, especially of minorities, religious education can be imparted under certain conditions. Secular education, comprising mostly the teaching of sciences, social sciences and humanities, is to aim at developing scientific attitude and temper, objective and empirical stance, and a broad humanistic outlook in the students.

Since Madrasas are private, mostly unaided, institutions, running a parallel system of education of their own, they are entitled, under the provisions of article 30(1) of the Constitution, to impart their brand, of religious education. However, to the extent to which they teach secular subjects or impart secular learnings, they can be regarded secular institutions, as well.

CHAPTER-5

CURRICULUM (NISAB) OF PROMINENT MADRASAS OF UTTAR PRADESH

A. DEVELOPMENT OF MADRASA NISAB OVER THE AGES

Before coming to the curriculum of the prominent madrasas of Uttar Pradesh, it would be appropriate to cast a cursory glance at the Madrasa-curriculum as it has historically developed.

Curriculum plays a pivotal role in any educational programme. The ideals of a society determine the purpose of education, and the curriculum or the content of education is, accordingly, determined by the purposes or goals chosen by education in that society. Societies choose their systems and institutions of education to serve their purposes in the best possible manner.

Since the Islamic society is committed to the goal of safeguarding and perpetuating the Islamic way of life, the content of Islamic education is bound to be directed towards this goal, and to achieve this goal the content has to reflect the basic teachings of Islam. This was the basic principle, which guided the Muslim educators of the past in all their educational activities. Actually, they did not formulate the courses of study in the manner in which we do it today. Since Islam accepts no compartmentalisation of life in the secular and religious domains, education is concerned with providing training to a Muslim for a successful confrontation with both the worlds, mundane and supra-mundane. Life in both the worlds is taken as a continuum.

The centre of gravity of Islamic education is the Holy Quran and the Traditions of the Prophet (PBUH). It was the Holy Scripture and the life and teachings of the Prophet (PBUH), which served as the main sources of education in Islam. For the early Muslims, this Book of God was everything. It served them as a complete guide in their way of life. So passionately attached they were to it that every word of it was read with devotion and was commented upon. Next to the Quran were the sayings and deeds of the Prophet (PBUH) that were looked upon as the source of guidance for the true believers.

It was natural, therefore, that in the curriculum of elementary stage so much emphasis was laid on the learning of the Quran. However, the way the Quran was taught to children of those days was different from the way we teach it to our children today. Mere recitation of the verses of the Book was not considered enough. Children were made to understand the verses and see their implications for their own life. This was the reason that a child in those days was not required to read the whole of the Book as is the practice today. He was required to learn only selected verses of the Quran as learning entailed complete understanding of those verses. After learning the Book, he was initiated into reading poetry. It was the second Caliph, Hazrat Umar-ibn-al-Khattab, who pointedly drew the attention of the educators poetry and asked them to include popular proverbs and beautiful poems in the curriculum of elementary education. But the poems that were taught to children were those that emphasized the virtues of honesty and right conduct. Ibn Abbas, a cousin of the Prophet (PBUH), and Hasan Ibn Thabit

too emphasized the need of teaching poetry to children. Since it was not easy for non-Arab children to understand the Quran, it was thought desirable to teach them first elementary Arabic grammar. In this way elementary grammar was made a part of the curriculum. It is the fourth Caliph, Hazrat Ali, who is credited with having introduced it. Next to grammar was the elementary arithmetic that was taught in Kuttabs or the Maktabas. The students of the Kuttabs were also taught the art of writing. Lawh (wooden board) was used for writing practice. The Arabs were very particular about good handwriting. Besides, students were also taught swimming and horsemanship, etc. which, in the modern sense, may be considered as part of extracurricular activities.

With the extension of Islamic territory beyond Arabia, the Arabs came into contact with new races and civilizations. As a matter of fact, they came to confront people who had altogether different cultures and spoken languages other than Arabic. They also came to be aware of the fact that some of the non-Arab converts were superior to them in respect of certain cultural attainments. This mingling of Arab and non-Arab Muslims brought in a new awakening, which was to a large extent responsible for enlarging the base of Islamic education. This resulted in the birth of higher institutions, which came to be known as "Madrasas".

With the establishment of Madrasas the base of curriculum was greatly widened. The teaching of the Quran was there, but it was put on a much higher plane. By the time Madrasas came to be

established, a good number of commentaries on the Holy Quran by learned divines had appeared in the expanding Islamic world. Naturally the students of a Madrasa were required to go into detailed study of the whole of the Quran. They were expected to be familiar with the interpretation of the Quranic verses as given by different scholars who were considered as authority on the Book. Thus Tafseer (exegesis) or commentary on the Quran came to be introduced as part of the Madrasa curriculum.

Islam brought in a new social order repudiating and replacing the old, useless and even harmful customs, by a new way of life based way on the teachings of the Quran and the sayings and deeds of the Prophet (PBUH) and his pious Companions. Quran gave the broad and fundamental principles of life, while the details and models were provided by the sayings and deeds of the Prophet (PBUH) and his pious Companions. On subjects and issues on which Holy Book appeared to be silent, Muslims sought guidance from the Traditions. This was the reason for giving Hadith (Traditions) the importance next only to the Quran in the curriculum construction.

In less than a century after the Prophet (PBUH), the Arab Muslims had built up a great empire. Arabia, Palestine, Syria, Armenia, Mesopotamia, Persia, part of India, Egypt and the rest of North Africa had become parts of this empire. With the conquest of new countries, Arabs came into contact with the lands that differed vastly from their own in physical features and socio-cultural attributes. Understanding those differences became essential for

them. As a result of this, Muslims started studying physical and cultural features of the countries under their control, and produced several geographical works of great importance. The practice of the portraying ideas geographically is universal and ageless. The Arab geographers too felt the need of drawing maps and within a short time became adept cartographers. They also perfected the astrolabs, and instruments used in navigation to determine the altitudes of planets and stars.

The development of some of the positive sciences in Islam could be traced to the religious requirements of the Muslims. "Every mosque had to face the Kaba in Mecca. The builder of the mosque had to know the latitude and the longitude of the Kaba with reference to site of his choice. This also incidentally, brought in astronomy. Computation was there, but fractions were necessary for calculating the shares of inheritance regulated under the Fiqh (the law of Islam). Algebra had come to be known to the Arabs in the lifetime of the Prophet (PBUH)".¹

On the basis of the evidences of certain writers the picture that emerges about Islamic Nisab (curriculum) of this period is that the following subjects were studied in Madrasas:

(1) Grammar, (2) Literature, (3) Logic, (4) Fiqh (Islamic law), (5) Usulul Fiqh (Principles of Islamic law or Islamic Jurisprudence), (6) Tafseer (Quranic commentary or Exegesis), (7) Hadith (Prophet's (PBUH) Traditions), (8) Islamic mysticism (sufism), and scholasticism (Al-Kalam).²

1. Mohammad Aklaq Ahmad : 'Traditional Education Among Muslims'; B.R. Publishing Corporation, Delhi, 1985, pp. 45-48.

2. Ibid.

NISAB DURING THE TIME OF PROPHET (PBUH)

The following curriculum (Nisab) was generally followed in the Maktabas and Madrasas:

(i) THE QURAN:- Learning, recitation and teaching of the Quran were regarded as virtuous deeds.

(ii) SUNNAH:-The Prophet (PBUH) practised those beliefs and deeds which have been prescribed in the Quran. These were called Sunnah. Following Sunnah is essential part of being a true Muslim.

(iii) PHONETICS:-Teaching the rules of reciting the Quran with correctness and proper pronunciation.

(iv) FIQH:-The understanding and drawing conclusion on various issues in the light of the Quran and the Sunnah.

(v) FOREIGN LANGUAGES:-For better communication and socio-cultural exchange, it was necessary to know some of the foreign languages spoken in the conquered lands.

OPTIONAL SUBJECTS:-The curriculum included certain optional subjects also according to the local circumstances and needs.

NISAB DURING THE PERIOD OF ORTHODOX CALIPHATE

During the period of Pious Caliphate the Nisab included the following elements:

(1) The Quran, (ii) Tawheed (unity or one-ness of God), (iii) Arabic language and literature, (iv) written work, (v) Hadith, (vi) Fiqh, (vii) Some Optional Subjects of local need and importance.

NISAB DURING THE UmayyED PERIOD

Nisab during the UmayyED period included the following subjects:-

- (i) Recitation of the Quran, (ii) Tafsirul Quran, (iii) Hadith, (iv) Fiqh, (v) History, (vi) Genealogy, (vii) Arabic Grammer.³

NISAB IN MEDIEVAL INDIA

During the medieval period, when Muslims ruled over India, the curriculum included the following subjects:-

- (i) Grammar - Dealing with typology, syntax, and rhetoric.
- (ii) Literature-Maqamatul Hariri was the main text book prescribed.
- (iii) Logic, (iv) Fiqh (Islamic law), (v) Usulul Fiqh (Principles of Islamic law), (vi) Tafseer (commentary on the Quran), (vii) Apostolic Tradition of Hadith, (viii) Islamic mysticism (Sufism), (ix) scholasticism (Ilmul-Kalam).

EVOLUTION OF DARS-I-NIZAMIYAH

Towards the eighteenth century, Mulla Nizamuddin of Sihali drew up a Nisab (syllabus) for the madrasas. This Nisab came to be universally known as Dars-i-Nizamiyah. It was adopted all over India and consisted of the following eleven subjects:-

- (i) Sarf, (ii) Nahv, (iii) Mantiq, (iv) Hikmat, (v) Riyadi, (vi) Balaghat, (vii) Fiqh, (viii) Usul-i-Fiqh, (ix) Kalam, (x) Tafseer, (xi) Hadith.⁴

A few decades later, the following four subjects were added

3. Mohammad Sharif Khan : Sopme Aspects of Islamic Education, The Associate Publishers, Ambala Cantt, 1997, pp. 108-112.

4. Yusuf Husain Khan, "The Educational System in Medieval India", Islamic Culture; April, 1956, pp. 106-125. Abul Hasan Nadvi, : 'Hindustan Ki Qadim Islami Darsgahen; p. 97.

to the syllabus(Dars-i-Nizamiyah):-

(i) Adab, (ii) Faraid, (iii) Munazirah, (iv) Usul-i-Hadith.

In the Dars-i-Nizamiyah, certain books were prescribed for teaching certain subjects. That is, the Nisab was not-subject-centred but rather book-centred.

NISAB DURING THE BRITISH PERIOD

When India came under British rule, Dars-i-Nizamiyah was in vogue in most of the Madrasas. They had become so much attached to the books prescribed under Dars-i-Nizamiyah that, contrary to the intention of its founder, these books assumed much more importance than the subjects themselves. Moreover, every book prescribed in the course now had a number of commentaries and annotations, with the result that the student started paying more attention to these commentaries and annotations than the texts themselves. Moreover, these commentaries and annotations made the course of study unwieldy and failed to convey effectively the basic ideas and thoughts of the subjects taught under the Dars. Proliferation of the commentaries sometimes confused the students and made it very difficult for them to understand the subjects. Much of the criticism against Dars-i-Nizamiyah is really with regard to this stage of its development.

With the advent of British rule in India, some new books for different subjects were introduced alongwith the Dars-i-Nizamiyah syllabus. Dasturul-Mubtadi for grammar; Dawa Sharh Mullah for syntax; Mulla-Zada or Mukhtasar for rhetoric; annotations of Bahrul-

ulum on Mir Zahid and Mulla Jalal for philosophy and logic; Muwatta and Sihahe Sitta, (consisting of (i) Sahih Bukhari, (ii) Sunan-Ibn-Mayah or Muwatta-Imam Muhammad or Tahawi) for Hadith and principles of Hadith; Kanz-un-Daqaiq, Taudith, Musallam-us-Subut, Dair-ul-usul, Husami for Muslim Law and Principles of Muslim Law.

The following additional subjects were also taught in madrasas during the British period:

- (1) Literature:- (a) Maqamatul Hariri; (b) Deewanul-Mutanabbi; (c) Saba Muallaqat; (d) Hamasatul Arab (e) Nafhatul Yaman; (f) Al-Azab-ul-ujab.
- (2) Lexicography—Qamus (3) Medicine:- (a) Qanuncha; (b) Mujaz; (c) Kuliyat or Nafis; (d) Mualajat of Sadidi; (e) Sharh Arab; (f) Hummayat-ash-Sheikh.⁵

B. CURRICULUM (NISAB) OF PROMINENT MADRASAS OF UTTER PRADESH

1. CURRICULUM (NISAB) AT DARUL-ULOOM, DEOBAND

The curriculum of Darul-Uloom, Deoband, since its inception continues to be based mainly on Dars-i-Nizamiyah. Some new subjects have, however, been introduced from time to time and the number of books in some existing subjects have also been changed to meet the contemporary needs. The Nisab has been designed to produce, alongwith Ulemas, administrators, accountants, jurists, teachers and scholars. Realizing the compulsions of the fast changing scenario, the Institution started giving more and more importance to secular knowledge. It wanted to equip its students

5. Muhammad Akhlaq Ahmad : op.cit. pp. 60-66..

with learnings so as to make them proficient in Islamic learning and well acquainted with secular knowledge. The idea behind this was that the products of Deoband may not only give religious guidance to the Muslims but also may effectively counteract the activities of Christian missionaries which had become very active and were making every endeavour to win as many adherents to their faith as they could. In keeping with this objective, this Seminary introduced a few new subjects, laid more emphasis on teaching of certain older subjects like Tafsir, Tradition and Fiqh.⁶

In the beginning, the duration of the course of study in the Deoband, was nine years. But in 1869 the period was reduced to six years on the recommendations of the syllabus-committee. In 1880 the Deoband struck a surprise on all by excluding philosophy from its syllabus. This was done at the instance of Maulana Rashid Ahmad Gangohi who was very much opposed to the teaching of philosophy in the Madrasa, as he thought that the teaching of this subject not only confused the students and weakened their faith but also wasted a lot of time which could have been devoted to other subjects. However, after sometime the philosophy was re-introduced.⁷ "The interest of Falsafa, 'says Prof. Ziaul Hasan Farooqi, "nonetheless, persisted and it soon regained its traditional position at the Darul-Uloom, thanks to the intrinsic rigidity of Taqlid."⁸

It is really surprising that this Madrasa which was so devoted to Greek thought and learning was opposed to the study of English,

6. Ibid. p. 72.

7. Ibid.

8. Ziaul Hasan Farooqi; 'Deoband and the Demand for Pakistan' Bombay, Asia, 1983, p. 83.

which opened a window to a New World of knowledge and science that was emerging in those days.

The subjects for the eight year course were:-

1. Literature; 2. Grammar; 3. Rhetoric; 4. Logic; 5. Philosophy; 6. Mathematics; 7. Islamic law; 8. Principles of Islamic law; 9. Medicine; 10. Tradition; 11. Principles of Traditions; 12. Inheritance; 13. Dialectics; 14. Tafsir or commentary on the Quran; and 15. Scholastics.

The detailed syllabi were arranged as follows:-

Ist Year: 1. Muzan-us-Sarf; 2. Munshaib; 3. Sarf-i-Mir; 4. Panj-Ganj; 5. Dasturul-Mubtadi; 6. Zaraqavi; 7. Mirah-ul-Aswah; 8. Fusul-I-Akbari; 9. Nahv-i-Mir; 10. Miat-i-Amil; 11. Sharh Miat-i-Amil; 12. Misbah; 13. Hidayat-un-Nahv; 14. Isaghoji; 15. Qala Aqul; 16. Mirqatul Mantiq; 17. Mizan-ul-Mantiq; and Tahdhib..

IInd Year: 1. Shafiya; 2. Mufid-ul-Tahibin; 3. Nafhatul-Yaman; 4. Kafiya; 5. Sharh Mulla Jami; 6. Sharh Tahdhib; 7. Qutbi; 8. Mir Qutbi; 9. Sullam-ul-uloom; 10. Munyat-ul-Musalli; 11. Quaduri; and usul-ush-Shashi.

IIIrd Year: 1. Miftahul-Arud; 2. Maqamatul Hariri; 3. Talkhisul Miftah; 4. Mukhtasarul Maani; 5. Tasawwurat of Mulla Mubin on Sharah Sullani; 6. Mulla Hasan; 7. Risala Mir Zahid; 8. Ghulam Yahya; 9. Kanz-ud-Daqaiq; and 10. Sharh-ul-Wiqayah.

IVth Year: Diwanul Mutanabbi; 2. Saba Muallaqat; 3. Mutawwal
4. Maibudhi; 5. Sharh Aquaid-an-Nasafi; 6. Khayali; 7.
Abdul Ali Mir Zahid Risala; 8. Mulla Jalal; 9. Mir Zahid
Mulla Jalal; 10. Abdul Ali Mulla Jalal; 11. Nurul-Anwar;
12. Husami; and 13. Khulasatul-Hisab.

Vth Year: 1. Hamasa; 2. Tarikhul - Yamini; 3. Nukhbatul Fikr; 4.
Miskat; 5. Hamdullah; 6. Qazi Mubarak; 7. Siraji; 8.
Sharhul-Mawaqif; 9. Mir Zahid; and 10. Abdul Ali Mir
Zahid.

VIth Year: 1. Tafseer Jalalain; 2. Tafsirul Madarik 3. Jami Tirmidhi;
4. Sahih Muslim; 5. Sadra; 6. Shams Bazigha; 7. Majaz;
8. Sharh-ul-Mawaqif; 9. Mir Zahid and 10. Abdul Ali
Mir Zahid.

VIIth Year: 1. Hidayat Book II; 2. Sahih Bukhari; 3. Nasai; 4.
Shamail Tirmidhi; 5. Nafisi; 6. Sharh-ul-Asbab; 7. Al
Qanum-Hummiyat; 8. Algebra; 9. Geometry etc.

VIIIth Year: 1. Taudihul - Talwih; 2. Tafsir; Baizawi; 3. Abu Daud;
4. Ibn Majah; 5. Muwatta of Imam Muhammad; 6.
Muwatta of Imam Malik; 7. Tashrih; Sharh-ul-Tashrih;
8. Sharh Chaghmini; 9. Subshidad; 10. Musallam-us-
subut; 11. Tahawi, 12. Darul Mukhtasar.⁹

With the introduction of University Education in India, it
was felt that two different educational systems were creating a
division among educated Muslims. To bridge the gulf it was thought

9. Ibid. p.35.

that the Madrasa curriculum should be revised so that it could accommodate elements of modern education, without losing the religious character. The Ulema felt the need for a Madrasa where secular as well as religious education could be imparted side by side. A new system of education was, therefore, introduced to be more efficient in imparting religious as well as secular knowledge.

The course of study consisted of reading the Quran; Principles of interpretation of the Quran; Memorization of the Quran; interpretation of the Quran; the Prophet's Traditions; principles of the Prophet's Traditions; Fiqh; scholastic theology; rhetoric; logic, philosophy; mathematics; prosody; astronomy; metrics; debate; general science; general knowledge; medical science; Urdu; Persian; Arabic language and literature; grammar; syntax; calligraphy and practical training in cottage industry. Deoband prescribed different courses of study to meet the demand of the people from all walks of life. Every department came to have a separate entity and got designated as a madrasa or college; like college of Islamic law, school of the art of Quranic recitations etc. So this Institution has the status of a full-fledged university.

In the recent years, new courses in history, geography general knowledge, civics, economics, English and Hindi have also been introduced. The Darul-Ullom has 11 years' course in Islamic studies, based mainly on Dars-i-Nizami syllabus. Nine years are devoted to the study of prescribed books on the concerned subjects and two years to intensive studies in the Arabic language and

literature, religious and some intellectual sciences. The diplomas or certificates awarded are of 'Alim' after seven years, 'Fazil' after nine years, and 'Kamil' after eleven years. There is also a special three years' course in extensive Arabic studies, including modern Arabic, in which students are taught through Urdu medium in the first year; through Urdu and Arabic in the second year; and entirely through Arabic in the third year. This provides them with a specialized knowledge of written and spoken Arabic. There is also a five years' course in Persian, Mathematics and Social studies. A five years' course covers the Social sciences, Arithmetic and Moral sciences, etc. In the Department of Religious Decisions, the Madrasa provides free legal guidance from the religious point of view. It also has a department of Quranic studies, where students are encouraged to work out on different aspects of the Quran. This course is designed to introduce the Holy Book and its message in a scientific way. There is also a training institute where training is given in arts and crafts, such as book-binding, tailoring and manufacturing of tailoring-goods. English has also been included.¹⁰

2. DARUL-ULOOM NADWATUL ULEMA, LUCKNOW

The establishment of Nadwa, was the result of the thinking of those enlightened Ulema who made every endeavour to reconcile the views of the orthodox divine scholars who stuck to the past tenaciously and the progressive ones who desired to move with the changing times, within the framework of the basic tenets of Islam. The founders of this Seminary wanted it to be, in a way, the synthesis

10. The information has been collected through personal visits.

of both the Mohammedan Anglo Oriental College, Aligarh, and the Darul-Uloom, Deoband. The main architect of this Institute was Maulana Shibli Naumani, who was not happy with certain features of the M.A.O. College, Aligarh, especially its pronounced pro-British stance. As a result of his contact with the English Professors at the College, he had developed an understanding of the modern world and its new sciences. It was due to this understanding of the modern world that he was equally unhappy with the M.A.O. College and the traditional institutions, like Deoband, as they were working in his times. Maulana Shibli Naumani wanted Nadwa to produce such type of educated Muslims who would be well-versed in Islamic thoughts and learning and well-acquainted with the new ideas and trends that were fast changing the face of the world. It can never be over-emphasized that this Institute with all its strengths and weaknesses, has rendered valuable services to the cause of Islamic education in India. In the eyes of some of its products it may not appear to have the vision of the new modern society and may also betray lack of knowledge of the modern trends and thinking in different modern subjects, especially in sciences, but their knowledge of the modern Arabic language and literature and their understanding of the old and new Arab-worlds can look awesome to scholars in these fields.

Since Nadwa represented a new experiment in Muslim education, naturally it introduced changes in the syllabus of traditional education according to the needs of modern age. The syllabus is so designed that there is less emphasis on logic and philosophy. Prominent place has been given to the teaching of Hadith

and Tafsir. Arabic language and literature are taught in such a manner that its products can write and speak the modern Arabic easily and fluently. The teaching of English and other modern subjects like Geography, History, Political Science etc. has also been introduced in the Nisab.

The Nadwa has four departments:-

a. Ibtidai, b. Alamiyat, c. Fazilat, and d. Takmil.

(a) The Ibtidai Department imparts education at three stages: primary (including Pre-primary) course of six years; Secondary course of three years, and Higher Secondary course of two years. The subjects of study in Ibtidai Department, at the primary, secondary and higher secondary levels include Urdu, Hindi, Persian, English, Arithmetic, Literature and composition, drawing, elementary geography, elementary hygiene, Islamic History, and religious sciences. English upon matriculation is also taught. Beside these secular subjects, Religious instruction, consisting of recitation of the Quran, Wazu, Salat and Muslim Adab in general, too, is imparted.

(b) The Alamiyat (Graduate stage) Department conducts a four years' course in Arabic language, literature, grammar and rhetoric. Fiqh, Tafseer, Principles of Hadith, Philosophy and Quranic Aqaid (Islamic doctrines), the Prophet's biography, Islamic History, Indian History, Arithmetic, Algebra, Physical and general geography and elementary English.

(c) The Fazilat (Post-Graduate) Department runs a two years' course and teaches at a much higher level. Arabic literature, principles of Islamic law, principles of Traditions, Hadith, Tafseer, Mysticism, the Qurani Aquaid, and Kalam. Ancient and Modern Philosophy, History of Philosophy, Astronomy, Politics, Economics, Ethics, and Islamic Dawah have also been started.

(d) The Takmil (Doctorate stage) Department provides research facilities and requires the students to specialize in a selected branch of study, culminating in the submission of a thesis. There are also arrangements for deep study and research in literature and theology. The duration of the research period is, normally, two years.

The Tabligh Department is for training in theology and has a two years' course comprising Kalam or interpretation of Islam in terms of modern philosophy, the study of the scriptures of other religions of the world and education.

The course of study in Nadwa is essentially based on Dars-i-Nizamiyah, with a number of modifications thrown in. The Nisab at the Nadwa has been revised a number of times but its traditional look has remained almost intact. One of the innovative features of Nadwa, however, is that unlike other Madrasas, it has introduced and continues the teaching of English.¹¹

3. MADARSATUL ISLAH, SARAIMIR, AZAMGARH

For the survival and progress of the Muslim Community schooling of the new generation on sound lines has come to be

11. The information has been collected from the printed Nisab of Nadwa and through personal visits.

regarded as the prime need of the hour. This noble objective has been motivating the Muslim thinkers and the well wishers of the Muslim community to establish Maktabas, Madrasas, and other kinds of religious institutions, like Darul Musannifeen, Azamgarh, Idara-e-Tahqeeqat-e-Islami, Aligarh, Institute of Objective Studies, New Delhi, Hamdard Foundation, New Delhi. The overriding objective has always been to impart religious as well as secular education to the new generation in order to develop in them the true Islamic spirit and characteristics of a devoted preacher; to gird them up with modern knowledge for guarding themselves against heretic ideologies and material outlook, and to make them able, with their reasonable and logical approach, to put forth Islam before others as an ideal way of life beneficial to the whole mankind.

The various Islamic movements launched in the 20th century, brought a remarkable awakening in the Muslim community. Muslim thinkers felt a strong urge to lay down a system of education, which may infuse students with a deep knowledge of oriental learning as well as modern knowledge.

Keeping this in view there came to be established in Azamgarh two institutions of International repute: Madrasatul Islah, Saraimir, and, later, Jamiatul Falah, Bilariyaganj. Madrasatul Islah was established in 1327 Hijri. The founder of the Madrasa was Maulana Mohamad Shafi. Maulana Hameeduddin Farahi was the first "Nazim" of this prominent Institution and he served it in that capacity till his death. Most of the luminaries who, later left Islah to

found and serve Jamiatul Falah are the products of Madrasatul Islah and are known the world-over as 'Islahi'.

The Madrasatul Islah imparts education at two levels—Primary and Secondary. But the studies are so organised as to lead to graduation and post-graduation, with specialization.

The following Nisab (curriculum) is prescribed in Islah:-

a. THE PRIMARY STAGE

Ibtidai - Time Period - 5 years

The course content:

CLASS-I : The Quran (Nazirah-3 paras), Qaidah Arabi, (Yassarnal Quran) Urdu, Arithmetic.

CLASS-II : The Quran (Nazirah - 3 paras), Urdu, Theology and Seerat, General Knowledge, Art, Elementary Science, Arithmetic.

CLASS-III: The Quran (Nazirah - 6 Paras), Urdu, Theology and Seerat, General knowledge, Art, Geography, Hindi, Arithmetic, Elementary Science.

CLASS-IV : The Quran (Nazirah-9 Paras), Urdu, Seerat and Theology, Art, Science, Geography, Hindi, Persian and Arithmetic.

CLASS-V : The Quran (Nazirah - 9 Paras), Urdu, Seerat and Theology, Science, Geography, Art, English, Hindi, Persian and Arithmetic.

b. SECONDARY STAGE (ALMIYAT)

CLASS ARABIC-I :- Nahv and Sarf, Arabic language, English, Science, Mathematics.

CLASS ARABIC-II :- Nahv and Sarf, Arabic language, English, Science, Mathematics.

CLASS ARABIC-III :- Nahv and Sarf, Arabic, the Quran, Pre-Islamic History, English, Mathematics, Science.

CLASS ARABIC-IV :- The Quran, Hadith, Fiqh, Adab-e-Arabi, English, Science, Mathematics.

CLASS ARABIC-V :- The Quran, Hadith, Adab-e-Arabi, English, Science, Mathematics.

CLASS ARABIC-VI :- The Quran, Hadith, Adab-e-Arabi, English, Science, Mathematics.

CLASS ARABIC-VII:- The Quran, Hadith and Ilm-e-Faraiz, Adab-e-Arabi, English, Science, Mathematics.¹²

4. JAMIATUL FALAH, BELARIYAGANJ, AZAMGARH

Jamiatul-Falah, Belariyaganj Azamgarh, is in fact an outgrowth of, and, in so ways, an improvement upon Madrasatul-Islah, Saraimir, Azamgarh. It has the following sections and branches: for imparting education at the Primary, Secondary, Higher Secondary, Intermediate, Graduation, Post-graduation, Hifz and Tajweed Stages of learning. The duration and courses of studies at different levels are the following:

12. The information has been gathered from the 'Nisab' of the Madrasa and through personal visits of it.

PRIMARY STAGE

Duration - 5 years, from class I to V.

The course of studies at this stage includes Theology, Urdu, Hindi, Maths, General knowledge, General Science, English, Geography, Sports, and such other subjects as are taught in government primary schools.

SECONDARY STAGE

Duration - 3 years from Class VI to VIII

The course of studies includes Theology, Urdu, Hindi, History, Geography, Science, Home Science, Maths, English, Persian and other subjects as are prescribed for the students of Junior High Schools.

HIGHER SECONDARY STAGE

The duration is three years and the courses taught at this stage are: Arabic, Nahv, Sarf, Insha, Tajweed, English including English grammar, Urdu, Hindi, Political Science, Home Science, Fiqh, Tafseer, Hadith, History and Geography.

INTERMEDIATE STAGE

Duration - 2 years

The subjects taught at this stage are as follows: Tafseer, Hadith, Aqeedah, Fiqh, Arabic, History, Geography, Insha, English, Urdu, Hindi, Economics, Home Science (for girls), Mantiq, Falsafah and Balaghat etc.

GRADUATION STAGE

Duration - 3 years

The subjects taught at this stage are as follows: Tafseer, Hadith, Aqeedah, Fiqh Maqarin, Arabi Adab, Insha, Urdu Adab and History, English, Education, Asrar-e-Shariyat etc. Besides the teaching of the above-mentioned common subjects, there is provision for specialisation, at graduation and Post-graduation levels, in the following subjects: Tafseer, Usool-e-Tafseer, Uloomul Quran, Manahijul Tafseer, Ehkamul Quran, Tareekhul Quran, Aijazul Quran, Ghareebul Quran, Hadith, Mustalahul Hadith, Tadweenul Hadith, Fiqhul Hadith, Jirah-o-Tadeel, Uloomul Hadith. This is the specialization in Islamic education, which is totally religious.

But there is also provision for specialization in totally secular subjects, like: Taqabli Mutalayah Adyan (comparative study of religions), Tareekh-e-Dawat, Usool-e-Dawat, Hindi, Sanskrit, Tareekh-i-Hind. ¹³

13. The information has been collected through personal visits and from the printed material of Jamiatul Falah, Bilariyaganj, Azamgarh, Uttar Pradesh

CHAPTER-6

ANALYSIS OF COURSE-CONTENTS OF PROMINENT MADRASAS AND IDENTIFICATION OF SECULAR ELEMENTS IN THEM

The content of education as prescribed in the four prominent madrasas of Uttar Pradesh for their Primary, Secondary and Higher-secondary levels of education is being broken into the secular and non-secular (religious) categories for analysing and ascertaining as to what relative weightage is being given in these madrasas of national and international repute to these two distinct categories of 'contents' of education. This presentation (in tabular form) and analysis may provide a scientific basis for some important conclusions.

These conclusions may mainly be about:

- (i) How far these Madrasas (and the madrasas in general) are serving the worldly and otherworldly needs and interests of their students?
- (ii) How close to, or removed from, our mainstream system of education is this Madrassa-system of education?
- (iii) Can Madrassa-system of education (much cheaper than our national and mainstream system of education, and not dependent on governmental grants) be accepted and encouraged as a parallel system of education for, at least, augmenting our national endeavour of eradication of illiteracy and spread of education free of cost?

CURRICULUM OF DARUL-ULOOM DEOBAND AND ITS ANALYSIS: -

The curriculum adopted by Darul-Uloom, Deoband continues to be based mainly on the Dars-i-Nizamiya. Some new subjects have, however, been introduced and the numbers of books in some existing subjects have been changed to meet to some extent the needs of the changing situation.

From the very beginning the Darul-Uloom has endeavoured to make its students proficient in Islamic learning. The idea was to produce such Muslims as could also counteract the activities of the Christian missionaries. Keeping this objective in view, this seminary introduced from time to time a few new subjects, while keeping its Dars-e-Nizami structure of the curriculum intact.

In the beginning the duration of study in Deoband was nine years, but in 1869, it was reduced to six years, on the recommendation of the Syllabus Committee. In 1880 Philosophy was excluded from its syllabus. This was done at the instance of Maulana Rashid Ahmad Gangohi, who was very much opposed to teaching of philosophy in the Madrasas, as he thought that it did not only confuse the students and weakened their faith, but also wasted much of the time which could be devoted to other subjects. However, after sometime philosophy was reintroduced.

The Darul-Uloom Deoband has six years' primary (including Pre-Primary) course and eight years' course in Arabic specialisation (Fazilat). The tabular presentation of the Nisab follows:

A. PRE-PRIMARY AND PRIMARY STAGE (6 YEARS):

PRE-PRIMARY (ITFAL) CLASS:

Table-1

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Identification of words of Arabic	-	Qaida Noorani Complete	-
2	Numbers from 1-100 writing and reading	-	I st and II nd Kalima	-
3	Writing	-	Basics of Taleemul Islam	-
Total Subjects	Three	-	Three	-
Percentage	50%	-	50%	-

Table-1-shows that the curriculum for Pre-Primary (Itfal) Class has 50%, Secular and 50% religious content. (Detailed periodwise time-table for Itfal class was not available).

CLASS-I**Table-2**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	-	Taleemul Quran	-
2	Elementary Maths	-	Theology	-
3		-	Amali Mushq	-
Total Subjects	Two	-	Three	-
Percentage	40%	-	60%	-

Table-2-shows that the curriculum for Class-I has 40%, secular and 60% religious content. (Detailed, periodwise, time-table for class I was not available).

CLASS-II**Table-3**

S. No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Elementary Hindi	-	Quran	-
2	Elementary Geography	-	Theology	-
3	Maths	-	Amli Mushq	-
Total Subjects	Three	-	Three	-
Percentage	50%	-	50%	-

Table-3-shows that the curriculum for Class-II has 50%, Secular and 50% religious content. (Detailed, periodwise, time-table for class-I was not available).

CLASS-III**Table - 4**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	6	The Quran	6
2	Geography	3	Islamic History	6
3	Hindi	3	Theology	6
4	Mathematics	6	Amali Mushq	6
5	Persian	6	-	-
6	English	6	-	-
Total Subjects	Six	30	Four	24
Percentage	60%	55.5%	40%	44.5%

Table-4- shows that the curriculum for Class-III has 60%, secular and 40% religious content. The time and weightage, in terms of periods per week, given to secular content is 55.5% and to religious content 44.5%.

CLASS-IV**Table-5**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Persian (Qawaid and Adab)	6	The Quran	12
2	Urdu (Adab)	6	Islamic History	6
3	Geography	3	Theology	6
4	Hindi	3	-	-
5	English	6	-	-
6	Mathematics	6	-	-
7	Science	6	-	-
Total Subjects	Seven	36	Three	18
Percentage	70%	66.6%	30%	33.3%

Table-5- shows that the curriculum has 70% secular content and 30% religious content. The time and weightage, in terms of periods per week, given to the secular content is 66.6% and to the religious content 33.3%.

CLASS-V**Table-6**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Persian (Adab and Qawaid)	6	Islamic History	6
2	Urdu (Adab)	6	History related to the personalities of the Institution	3
3	Hindi	3	-	-
4	Geography	3	-	-
5	English	6	-	-
6	Mathematics	6	-	-
7	Science	6	-	-
8	General Knowledge	3	-	-
Total Subjects	Eight	39	Two	9
Percentage	80%	81.25%	20%	18.75

Table-6- shows that the curriculum for Class-V has 80%, secular content and 20% religious content. The time and weightage, in terms of periods per week, given to the secular content is 81.25% and to the religious content 18.25%.

FAZILAT STAGE (ARABIC CLASSES):**CLASS-I (FAZILAT):****Table - 7**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Sarf	6	Seerat	6
2	Nahv	6	Tajweed	6
3	Tamreen Arabic	12	-	-
Total Subjects	Three	24	Two	12
Percentage	60%	66.7%	40%	33.3%

Table-7- shows that the curriculum for Class-I (Fazilat) has 60%, secular content and 40% religious content. The time and weightage, in terms of periods per week, given to secular content is 66.7% and to religious content 33.3%.

CLASS-II (FAZILAT)**Table - 8**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Nahv	6	Fiqh	6
2	Sarf	6	Tajweed	6
3	Tamreen Arabi	6	-	-
4.	Mantiq	6	-	-
5.	Khush Naveesi	6	-	-
Total Subjects	Five	30	Two	12
Percentage	71.43%	71.43%	28.57%	28.57%

Table-8- shows that the curriculum for Class-II has 71.43%, secular content and 28.57% religious content. The time and weightage, in terms of periods per week, given to secular content is 71.43% and to religious content 28.57%.

CLASS-III**Table - 9**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Nahv	6	Translation of the Quran	6
2	Arabi Adab	3	Fiqh	6
3	Tamreen Arabi	3	Hadith	3
4.	Mantiq	6	Islami Akhlaq	3
5.	General knowledge	6	Tajweed	6
Total Subjects	Five	24	Five	24
Percentage	50%	50%	50%	50%

Table-9- shows that the curriculum for Class-III has 50% secular content and 50% religious content. The time and weightage, in terms of periods per week, given to secular content is 50% and to religious content 50%.

CLASS-IV**Table - 10**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	Nahv	6	Translation of the Quran	6
2.	Arabi Adab	3	Fiqh	6
3.	Balaghat	3	Hadith	3
4.	Mantiq	6	Usool-i- Fiqh	6
5.	Tareekh	3	Tajweed	6
6.	Funoon-i-Asriyah	3	-	-
Total Subjects	Six	24	Five	27
Percentage	54.5%	47.1%	45.5%	52.9%

Table-10- shows that the curriculum for Class-IV has 54.5% secular content and 45.5% religious content. The time and weightage, in terms of periods per week, given to secular content is 47.1% and to religious content 52.9%.

CLASS-V**Table - 11**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Maani (Arabic grammer)	6	Fiqh	6
2	Arabi Adab	6	Translation of Quran	6
3	Mantiq and Aqaid	3	Usool-i-Fiqh	6
4	Mutalah	6	Aqaid (Faith)	3
5	-	-	Tajweed	6
Total Subjects	Four	21	Five	27
Percentage	44.4%	43.7%	55.6%	56.3%

Table-11- shows that the curriculum for Class-V has 44.4% secular content and 55.6% religious content. The time and weightage, in terms of periods per week, given to secular content is 43.7% and to religious content 56.3%.

CLASS-VI**Table - 12**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	Arabi Adab	6	Tafseer	12
2.	Philosophy	6	Fiqh	6
3.	-	6	Usool-i-Tafseer	6
4.	-	-	Tajweed	6
5.	-	-	Mutalah-i-Seerat	1
Total Subjects	Two	18	Five	31
Percentage	28.6%	36.7%	71.4%	63.3%

Table-12- shows that the curriculum for Class-VI has 28.6% secular content and 71.4% religious content. The time and weightage, in terms of periods per week, given to secular content is 36.7% and to religious content 63.3%.

CLASS-VII**Table - 13**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	Mutalah	6	Hadith	15
2.	-	-	Fiqh	12
3.	-	-	Aqaid and Faraiz	6
4.	-	-	Tajweed	6
Total Subjects	One	6	Four	39
Percentage	20%	13.3%	80%	86.7%

Table-13-shows that the curriculum for Class-VII has 20% secular content and 80% religious content. The time and weightage, in terms of periods per week, given to secular content is 13.3% and to religious content 86.7%.

CLASS-VIII**Table - 14**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	-	-	Hadith	54
Total Subjects	Nil	Nil	One subject	54
Percentage	0%	0%	100%	100%

Table-14-shows that the curriculum for Class-VIII has 0% secular content and 100% religious content. The time and weightage, in terms of periods per week, given to secular content is 0% and to religious content 100%.

In this class exclusive attention is given to specialization in Hadith.¹

1. The information has been collected through personal visits and also from printed material available on Nisab of Darl-Uloom, Deoband.

This class does not have any secular subject. There is 100 % religious content and the time in terms of periods per week is also 100%. The Number of Periods is 54 per week.

2. CURRICULUM (NISAB) OF NADWATUL ULEMA, LUCKNOW, AND ITS ANALYSIS:-

Establishment of Nadwatul-Ulema, Lucknow, came as a new experiment in Madrasa education. It made a significant departure from the past by introducing changes in the traditional syllabus (Dars-e-Nizamiya) generally followed in the Madrasas in order to meet the needs and challenges of the modern age.

It its course-content, there is less emphasis on philosophy and logic and more on Quranic learnings, specially on teaching of Hadith and Tafseer. The study of Arabic language is so designed that the products of the Madrasa can read write and speak modern Arabic easily and fluently. The teaching of modern, secular subjects, like English, History, Geography, Political Science, etc., has also been given a place in the Nisab.

Education in Nadwa is imparted at the following levels or stages:

A. PRIMARY AND SECONDARY STAGES:

- (a) **IBTEDAI (PRE-PRIMARY AND PRIMARY) STAGE:** It runs a six years' course, one year's (Itfal Pre-Primary) course and 5 years' Primary (Classes I to V) course.
- (b) **SECONDARY STAGE:** It runs a three-years' secondary course (Classes VI, VII & VIII).
- (c) **SENIOR SECONDARY STAGE:** It runs a two years' course (Class IX & X).

The subjects taught include Urdu, Hindi, Persian, English (of matriculation level), and Arithmetic. Literature and composition, Drawing, Elementary Geography, Elementary Hygiene, Islamic History, and Religious instruction consisting of recitation of the Holy Quran, Principles and practices of Wazu and Salat and Muslim Manners (Adaab) in general.

B. AL MIYAT (GRADUATE STAGE)

The Almiyat department conducts a four years' course in Arabic language, literature, grammar and rhetoric, Fiqh, Tafsir, Principles of Hadis, the Quran, Aqaid or Islamic doctrines, the Prophet's biography, Islamic history, logic, Philosophy, Indian history, Arithmetic, Algebra, Physical and general geography and Elementary English.

C. THE FAZILAT (POST GRADUATE STAGE)

This department runs a two years' course and teaches Arabic literature; principles of Islamic law; principles of Traditions; Hadith; Tafsir; Mysticism; the Quran; Aqaid; Kalam; Ancient and Modern Philosophy; Political Science; Economics; Ethics and Islamic History. Two more courses, namely, Comparative Religion and Islamic Dawa have also been started recently.

D. THE TAKMIL (DOCTORATE STAGE)

This department of education provides research facilities and requires the students to specialize in a selected branch of study, culminating in the submission of a thesis. Arrangements also exist for research in literature and theology. The duration of research is normally two years.

There is also a separate department of Tabligh for giving training in theological discourses; It runs a two years' course comprising Kalam or interpretation of Islam in terms of modern philosophy, the study of scriptures of other religions of the world, and elocution.

All these courses are based on the traditional Dars-i-Nizamiya but with a number of modifications therein necessitated to meet the modern needs and challenges. Actually some Ulema had felt the need of a Madrasa where religious as well as secular education would be imparted side by side. It was this urge, which

brought into being the Nadwat-ul-Ulema a big and bold experiment in Madrasa education.

The analysis of the religious and secular content of the Nadwa is given below:

CLASS-ITFAL(PRE-PRIMARY)

Table-15

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	Urdu	9	Arabic Qaidah and The Quran	6
2.	Arithmetic	6	Theology	6
3.	Social Science	3	-	-
4.	Physical Education	6	-	-
Total Subjects	Four	24	Two	12
Percentage	66.6%	66.6%	33.3%	33.3%

Table-15- shows that the curriculum of class-Itfal has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 66.6% and 33.3%, respectively.

CLASS-I**Table - 16**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	Urdu	12	The Quran	6
2.	Arithmetic	6	Theology and Moral Science	6
3.	Social Science	3	—	—
4.	Games, P.T. and Gardening	3	—	—
Total Subjects	Four	24	Two	12
Percentage	66.6%	66.6%	33.3%	33.3%

Table-16- shows that the curriculum of class-I has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 66.6% and 33.3%, respectively.

CLASS-II**Table - 17**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	Urdu	12	The Quran	6
2.	Arithmetic	6	Theology and Moral Science	6+6=12
3.	Social Science	3	-	-
4.	Games, P.T. and Gardening	3	-	-
Total Subjects	Four	24	Two	18
Percentage	66.6%	57.14%	33.3%	42.85%

Table-17- shows that the curriculum of class-II has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 57.14% and 42.85%, respectively.

CLASS-III**Table - 18**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	9	The Quran	6
2	Arithmetic	6	Theology and Moral Science	6+6=12
3	Social Science	3	-	-
4	General knowledge	3	-	-
5	Hindi	6	-	-
6	P.T., Games and Gardening	3	-	-
Total Subjects	Four	30	Two	18
Percentage	66.6%	62.5%	33.3%	37.5%

Table-18- shows that the curriculum of class-III has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 62.5% and 37.5%, respectively.

CLASS-IV**Table - 19**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	6	The Quran	6
2	Arithmetic	6	Theology & Moral Science	6+6=12
3	Social Science	3	-	-
4	General Knowledge	3	-	-
5	Hindi	6	-	-
6	English	6	-	-
Total Subjects	Six	30	Two	18
Percentage	75%	62.5%	25%	37.5%

Table-19- shows that the curriculum of class-IV has 75% secular content and 25% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 62.5% and 37.5%, respectively.

CLASS-V**Table - 20**

S.No.	Secular Content	Periods per week	Religious Contents	Periods per week
1	Urdu	9	The Quran	6
2	Arithmetic	6	Theology & Moral Science	6+ 6=12
3	Social Science	3	-	-
4	General knowledge	3	-	-
5	Hindi	6	-	-
6	English	3	-	-
Total Subjects	Six subjects	30	Two subjects	18
Percentage	75%	62.5%	25%	37.5%

Table-20-shows that the curriculum of class-V has 75% secular content and 25% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 62.5% and 37.5%, respectively.

SECONDARY STAGE**CLASS-VI****Table - 21**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	6	The Quran	6
2	Arabic	12	Theology and Moral Science	6
3	English	6	-	-
4	Hindi	6	-	-
5	Science	6	-	-
Total Subjects	Five	36	Two	12
Percentage	71.43%	75%	28.57%	25%

Table-21- shows that the curriculum of class-VI has 71.42% secular content and 20.57% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 75% and 25%, respectively.

CLASS-VII**Table - 22**

S.No.	Secular Content	Periods Per week	Religious Content	Periods per week
1	Arabic Language	9	Tajweed	3
2	Arabic Qawaid	12	Theology and Moral Science	3
3	Urdu	3	-	-
4	Persian	6	-	-
5	English	6	-	-
6	Science	6	-	-
Total Subjects	Six	42	Two	6
Percentage	75%	87.5%	25%	12.5%

Table-22- shows that the curriculum of class-VII has 75% secular content and 25% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 87.5% and 12.5%, respectively.

CLASS-VIII**Table - 23**

S.No.	Secular Content	Periods Per week	Religious Content	Periods per week
1	Arabic	6	The Quran	3
2	Persian	12	Theology and Moral Science	3
3	Nahv	6	-	-
4	Saraf	6	-	-
5	English	6	-	-
6	Science	6	-	-
Total Subjects	Six	42	Two	6
Percentage	75%	87.5%	75%	12.5%

Table-23- shows that the curriculum of class-VIII has 25% secular content and 25% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 87.5% and 12. 5%, respectively.

CLASS-IX**Table-24**

S.No.	Secular Content	Periods Per week	Religious Content	Periods per week
1	English	6	Al-Tajweed	6
2	Insha (Essay writing)	6	Seerat-un-Nabi	6
3	Nahv	6	Fiqh	6
4	Saraf	6	-	-
Total Subjects	Four	24	Three	18
Percentage	57.14%	57.14%	42.86%	42.86%

Table-24-shows that the curriculum of class-IX has 57.14% secular content and 42.86% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content is 57.14% and 42.86%, respectively.

CLASS-X**Table - 25**

S.No.	Secular Content	Periods Per week	Religious Content	Periods per week
1	English (of High School level)	6	Hadith	3
2	Arabic Literature	6	Fiqh	6
3	Translation and composition	6	Islamic History	3
4	Nahv	6	-	-
5	Sarf	6	-	-
Total Subjects	Five	30	Three	12
Percentage	62.5%	71.43%	37.5%	28.57%

Table-25- shows that the curriculum of class-X has 62.5% secular content and 37.5% religious content. The time and weightage, in terms of periods per week, allotted to secular content and to the religious content are 71.43% and 28.57%, respectively, giving more tuitional time and weightage, to the secular content than to the religious content.²

2 The information has been collected through personal visits and also from the printed material available on Nisab of Darul-Uloom, Nadwatul-Ulema, Lucknow, Uttar Pradesh.

**CURRICULUM (NISAB-E-TALEEM) OF MADARSATUL ISLAH,
SARAIMIR, AZAMGARH AND ITS ANALYSIS:-**

Madarsatul Islah, Saraimir, Azamgarh, has the following academic structure:

Ist STAGE - From Class-I to V (5 Years)

IInd STAGE - From Class-VI to VII (2 Years)

IIIrd STAGE - Class-VIII (1 Year)

IVth STAGE - Class-IX (1 Year)

Vth STAGE - Class-X (1 Year)

VIth STAGE - Class-XI (1 Year)

VIIth STAGE - Class-XII (1 Year)

Ist – STAGE

CLASS-I

Table-26

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Elementary Urdu	6	The Quran	12
2	Elementary Arithmetic	6	Hadith	6
Total Subjects	Two	12	Two	18
Percentage	50%	40%	50%	60%

Table-26-shows that the curriculum for class-I has 50% secular content and 50% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 40% and 60%, respectively.

CLASS-II**Table - 27**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	9	The Quran	6
2	General knowledge	3	Theology	6
3	Arithmetic	6	-	-
Total Subjects	Three	18	Two	12
Percentage	60%	60%	40%	40%

Table-27-shows that the curriculum for class-II has 60% secular content and 40% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 60% and 40%, respectively.

CLASS-III**Table - 28**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	6	Quranic Education	6
2	General knowledge	6	Theology	6
3	Geography	6	-	-
4	Hindi	6	-	-
5	Arithmetic	6	-	-
Total Subjects	Five	30	Two	12
Percentage	71.43%	71.43%	28.57%	28.57%

Table-28-shows that the curriculum for class-III has 71.23% secular content and 28.57% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 71.43% and 28.57%, respectively.

CLASS-IV**Table - 29**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	6	Quranic Education	6
2	General knowledge	6	Theology	6
3	Geography	6	-	-
4	Hindi	6	-	-
5	Persian	6	-	-
6	Maths	6	-	-
Total Subjects	Six	36	Two	12
Percentage	75%	75%	25%	25%

Table-29-shows that the curriculum for class-IV has 75% secular content and 25% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is also the same, that is 75% and 25%, respectively.

CLASS-V**Table - 30**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	6	The Quran	6
2	Science	6	Theology and Seerat	6
3	Geography	3	-	-
4	English	6	-	-
5	Hindi	6	-	-
6	Persian	3	-	-
7	Maths	6	-	-
Total Subjects	Seven	36	Two	12
Percentage	77.8%	75%	22.2%	25%

Table-30-shows that the curriculum for class-V has 77.8% secular content and 22.2% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 75% and 25%, respectively.

STAGE-II**CLASS-VI****Table - 31**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic	6	The Quran	12
2	English	6	Theology and Seerat	6
3	Science	6	-	-
4	Maths	6	-	-
Total Subjects	Four	24	Two	18
Percentage	66.6%	57.14%	33.3%	42.86%

Table-31-shows that the curriculum for class-VI has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 57.14% and 42.86%, respectively.

CLASS-VII**Table - 32**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic and Grammar	12	The Quran	12
2	English	6	Theology and Seerat	6
3	Math	6	-	-
4	Science	6	-	-
Total Subjects	Four	30	Two	18
Percentage	66.6%	62.5%	33.3%	37.5%

Table-32- shows that the curriculum for class-VII has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 62.5% and 37.5%, respectively.

THIRD STAGE**CLASS-VIII****Table - 33**

S.No.	Secular Contents	Periods per week	Religious Contents	Periods per week
1	Arabic and Grammar	12	The Quran	12
2	English	6	Theology and Seerat	6
3	Maths	6	-	-
4	Science	6	-	-
Total Subjects	Four	30	Two	18
Percentage	66.6%	62.5%	33.3%	37.5%

Table-33-shows that the curriculum for class-VIII has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 62.5% and 37.5%, respectively.

FOURTH STAGE**CLASS-IX****Table-34**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	English	6	The Quran	6
2	Science	6	Hadith	6
3	Maths	6	-	-
4	Arabic	6	-	-
Total Subjects	Four	24	Two	12
Percentage	66.6%	66.6%	33.3%	33.3%

Table-34-shows that the curriculum for Class-IX has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 66.6% and 33.3%, respectively.

FIFTH STAGE**CLASS-X****Table - 35**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic	6	Hifz-e-Quran	6
2	Balaghat	6	Hadith	6
3	English	6	-	-
4	Science	6	-	-
5	Maths	6	-	-
Total Subjects	Five	30	Two	12
Percentage	71.43%	71.43%	28.57%	28.57%

Table-35-shows that the curriculum for class-X has 71.43% secular content and 28.57% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 71.43% and 28.57%, respectively.

SIXTH STAGE**CLASS-XI****Table - 36**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic	6	The Quran	6
2	English	6	Hadees	6
3	Maths	6	-	-
4	Science	6	-	-
Total Subjects	Four	24	Two	12
Percentage	66.6%	66.6%	33.3%	33.3%

Table-36-shows that the curriculum for class-XI has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 66.6% and 33.3%, respectively.

SEVENTH STAGE**CLASS-XII****Table - 37**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic	6	The Quran	6
2	English	6	Hadith	6
3	Maths	6	-	-
4	Science	6	-	-
Total Subjects	Four	24	Two	12
Percentage	66.6%	66.6%	33.3%	33.3%

Table-37-shows that the curriculum for class-XII has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, given to secular content and religious content is 66.6% and 33.3%, respectively.³

3. The Information has been collected through personal visits and also from the printed material available on the Nisab of Madrasatul Islah, Saraimir, Azamgarh.

Tables from 26 to 37 make it evident that the Nisab of Madarsatul Islah, Sariamir Azamgarh, gives more weightage to the secular than to the religious, content of education. Though primarily concerned with religious education, the Madrasa in no way belittles the need and importance of secular education.

CURRICULUM OF JAMIATUL FALAH AND ITS ANALYSIS:-

The Jmiatul-Falah, Bilariyaganj, is, perhaps, the most modernistic of the four prominent Madrasas of UP which make the subject of the present study. It has been found to be most receptive to the idea of modernising and secularising its curriculum in order to better equip its products for realising their worldly and other-worldly aspirations.

In May 2001, the jamia has taken some bold measures in curriculum reform. In primary classes, English has been introduced from class-III. Even in Arabic classes, Urdu and Hindi have been introduced, without in any way diluting the Arabic and Islamic studies.

The academic and course structure is as follows:

1. Primary stage

Duration - 5 years

From class - I to V

2. Secondary stage

Duration - 3 years

From class - VI - VIII

3. High School (Mutawassitah) Stage

Duration - 3 years

From class - I - III

4. Intermediate (Aalamiyyat) Stage

Duration - 2 years

From class - IV - V

5. Graduation (Fazilat) Stage

Duration - 3 years

From class - VI - VIII

Beside the above general courses, there are also specialization courses in Quran and Hadith for those who feel interested in them:

i. Al Tafseer Ulumul Quran

Duration - 3 years

From class - VI - VIII

ii. Al-Hadith and Ulumul Hadith

Duration - 3 years

From class - VI - VIII

6. Post Graduation (Takhassus)

Duration - 2 Years

7. Deptt of Hifz and Tajweed

PRIMARY STAGES

CLASS-I

Table - 38

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	Urdu	12	Theology	12
2.	Maths	12	-	-
3.	General Knowledge	6	-	-
4.	Sports	6	-	-
Total Subjects	Four	36	One	12
Percentage	80%	75%	20%	25%

Table-38 shows that the curriculum for class I has 80% secular content and 20%, religious content. The time and weightage, in terms of periods per week, given to secular and religious content is 75% and 25%, respectively.

CLASS-II**Table - 39**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1.	Urdu	12	Nazirah	9
2.	General Science	6	Theology	3
3.	Maths	12	-	-
4.	Sports	6	-	-
Total Subjects	Four	36	Two	12
Percentage	66.6%	75%	33.3%	25%

Table-39-shows that the curriculum for class II has 66.6% secular content and 33.3%, religious content. The time and weightage, in terms of periods per week, given to secular and religious content is 75% and 25%, respectively.

CLASS-III**Table - 40**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	12	Niziyah	9
2	General Science	6	Theology	3
3	Maths	9	-	-
4	Hindi	6	-	-
5	English	3	-	-
Total Subjects	Five	36	Two	12
Percentage	71.42%	75%	28.58%	25%

Table-40-shows that the curriculum for class-III has 71.42% secular content and 28.58% religious content. The time and weightage, in terms of periods per week, given to secular content is 75% and to religious content 25%.

CLASS-IV**Table - 41**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	12	Nizirah	9
2	Hindi	6	Theology	3
3	Geography	3	-	-
4	General Science	3	-	-
5	Maths	9	-	-
6	English	3	-	-
Total Subjects	Six	36	Two	12
Percentage	75%	75%	25%	25%

Table-41- shows that the curriculum for class-IV has 75% secular content and 25% religious content. The time and weightage, in terms of periods per week, given to secular content is 75% and to religious content 25%.

CLASS-V**Table - 42**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	12	Nizirah	9
2	Hindi	6	Theology	3
3	Geography	3	-	-
4	General Science	3	-	-
5	Maths	9	-	-
6	English	3	-	-
Total Subjects	Six	36	Two	12
Percentage	75%	75%	25%	25%

Table-42-shows that the curriculum for class-V has 75% secular and 25% religious content. The time and weightage, in terms of periods per week, given to secular content is 75% and to religious content 25%.

SECONDARY STAGE**CLASS-VI****Table - 43**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	9	Theology	6
2	Hindi	6	-	-
3	History	3	-	-
4	Geography	3	-	-
5	Science	6	-	-
6	English/ Home Science (for girls)	3	-	-
7	Maths	6	-	-
Total Subjects	Seven	36	One	6
Percentage	87.5%	85.7%	12.5%	14.3%

Table-43-shows that the curriculum for class-VI has 87.5% secular content and 12.5% religious content. The time and weightage, in terms of period per week, given to secular content is 85.7% and to religious content 14.3%.

CLASS-VIII**Table - 44**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	6	Theology	6
2	Persian	3	-	-
3	Hindi	6	-	-
4	History	3	-	-
5	Geography	3	-	-
6	Science	6	-	-
7	English/Home Science(for girls)	6	-	-
8	Maths	6	-	-
Total Subjects	Eight	39	One	6
Percentage	88.8%	86.6	11.1	13.3%

Table-44- shows that the curriculum for class-VII has 88.8% secular content and 11.1% religious content. The time and weightage, in terms of periods per week, given to secular content is 86.6% and to religious content 13.3%.

CLASS-VIII**Table - 45**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Urdu	6	Theology	6
2	Persian	3	-	-
3	Hindi	6	-	-
4	History	3	-	-
5	Geography	3	-	-
6	Science	6	-	-
7	English/ Home Sc. (for girls)	6	-	-
8	Maths	9	-	-
Total Subjects	Eight	42	One	6
Percentage	88.8%	87.5	11.1%	12.5%

Table-45- shows that the curriculum for class-VIII has 88.8% secular content and 11.1% religious content. The time and weightage, in terms of periods per week, given to secular content is 87.5% and to religious content 12.5%.

**HIGH SCHOOL (MUTAWASSITA) STAGE
(DURATION- 3 YEARS)
CLASS-I
ARABIC CLASSES**

Table - 46

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic	11	Tajweed(Science of Pronunciation of the Quran) or the art of reciting the Quran	1
2	Nahv (Grammer and Syntax)	6	-	-
3	Sarf(Etymology or Declension and Conjugation)	12	-	-
4	Insha (Elegant composition)	6	-	-
5	English	3	-	-
6	General English	6	-	-
7	Urdu	1	-	-
8	Hindi	1	-	-
9	Political Science/Home Science (for girls)	1	-	-
Total Subjects	Nine	47	One	1
Percentage	90%	97.91	10%	2.09%

Table-46- shows that the curriculum for class-I (Arabic) has 90% secular content and 10% religious content. The time and weightage, in terms of periods per week, given to secular content is 97.91% and to religious content 2.09%.

CLASS-II**Table – 47**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic	11	Tajweed (Science of Pronunciation of the Quran) or the art of reciting the Quran	1
2	Nahv(Grammer and Syntax)	6	Fiqh(Islamic law)	6
3	Sarf(Etymology or Declension and Conjugation)	6	-	-
4	Insha(Elegant composition)	6	-	-
5	English Reader	3	-	-
6	General English	6	-	-
7	Urdu	1	-	-
8	Hindi	1	-	-
9	Political Science/Home Science (for girls)	1	-	-
Total Subjects	Nine	41	Two	7
Percentage	81.8%	85.4	18.2%	14.6%

Table-47- shows that the curriculum for Arabic class-II has 81.8% secular content and 18.2% religious content. The time and weightage, in terms of periods per week, given to secular content is 85.4% and to religious content 14.6%.

CLASS-III**Table - 48**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic and Adab-e-Arabic	9	Tafseer (Exegesis of the Holy Qur'an)	6
2	Nahv(Grammer and Syntax)	4	Hadith (Tradition or sayings of the Prophet)	6
3	Insha(Elegant composition)	3	Fiqh(Islamic Law)	6
4	English Reader	6	-	-
5	General English	3	-	-
6	Urdu	1	-	-
7	Hindi	1	-	-
8	Political Science/Home Science (for girls)	1	-	-
9	History	1	-	-
10	Geography	1		
Total Subjects	Ten	30	Three	18
Percentage	76.9%	62.5%	23.1%	37.5%

Table-48- shows that the curriculum for class- Arabic Class-III has 76.9% secular content and 23.1% religious content. The time and weightage, in terms of periods per week, given to secular content is 62.5% and to religious content 37.5%.

INTERMEDIATE (AALAMIYAT) STAGE**DURATION 2 YEARS****CLASS - IV (ARABIC)****Table - 49**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic and Adab-e-Arabic	6	Tafseer(Exegesis of the Holy Qur'an)	9
2	History	1	Hadees(Tradition or saying of Prophet)	6
3	Geography	1	Aqeedah(belief)	2
4	Insha(Elegant composition)	1	Fiqh (Islamic law)	6
5	English	6	-	-
6	Urdu Adab	1	-	-
7	Hindi	1	-	-
8	Economics/ Home Science (for girls)	3	-	-
Total Subjects	Eight	20	Four	23
Percentage	66.6%	46.5%	33.3%	53.4%

Table-49- shows that the curriculum for Arabic Class IV has 66.6% secular content and 33.3% religious content. The time and weightage, in terms of periods per week, given to secular content is 46.5%% and to religious content 53.4%.

CLASS-V**Table - 50**

S.No.	Secular Content	Periods per week	Religious Content	Periods per week
1	Arabic and Adab-e-Arabi	6	Tafseer (Exegesis of the Holy Qur'an)	9
2	Insha	1	Hadith	6
3	Balaghat (Rhetoric)	2	Fiqh (Islamic law)	6
4	Logic & Philosophy	1	Usool-al-fiqh	3
5	English	6	Faraiz	3
6	Urdu	1	-	-
7	Hindi	1	-	-
8	Economics/ Home Science	3	-	-
Total Subjects	Eight	21	Five	27
Percentage	61.5%	43.75	38.5%	56.25%

Table-50- shows that the curriculum for Arabic class-V has 61.5% secular content and 38.5% religious content. The time and weightage, in terms of periods per week, given to secular content is 43.75% and to religious content 56.25%.⁴

4. The information has been collected through personal visits and also from printed material available on the Nisab of Jamiatul Falah, Belariyaganj.

Table 38-50 make it evident that the curriculum (Nisab) prescribed in Jamiatul Falah, Bilariyaganj, Azamgarh, is overwhelmingly secular, while retaining the traditionally followed religious content. The happy balance maintained between the secular and religious types of education, makes the products of Jamiatul. Falah capable of better adjustment in the fast changing Indian society.

CHAPTER-7

CONCLUSIONS AND SUGGESTIONS

Madrasa system of education came into being and gained currency and prominence with the advent of Islam in the two holy cities of Medina and Mecca some fourteen centuries ago . It spread out far and wide when countries after countries fell under the spell of Islam.

For centuries in the Muslim world Madrasa education was the established and comprehensive system of education. Though heavily tilted towards religious education, it also very well attended to the ever changing secular needs and demands of the societies concerned . As Islam does not accept compartmentalisation of life and society into secular and religious, worldly and otherworldly, realms, the Islamic system of education also shunned this artificial cleavage, and presented itself as a process which formed a happy blend of religious and secular elements. All contemporary needs, both of secular and religious nature, of the beneficiaries of Madrasa education were catered to properly and simultaneously. Consequently, the Madrasas produced not only God-fearing, pious, and highly moral men and women but also wise, efficient, responsible and dutiful personnel for different positions in the Muslim world. Madrasa education threw-up not only Alims, Muftees, Hafizs, Qarees and other brands of religious scholars but also soldiers, generals, mathematicians, alchemists, astronomers, physicians, historiographers, sociologists and other brands of secular scholars. It was, indeed, a comprehensive system of education which could

take care of all the religious and secular needs and aspirations of the ever growing Muslim world.

Consequently, Muslims could become not only good warriors but also pioneers and leaders in different walks of life. For centuries they dominated the intellectual scene of the world. They blazed the path in the fields of science and technology. Their contributions to the fields like Chemistry, algebra, trigonometry, astronomy, tib (medicine), mechanical and civil engineering, weaponry, etc., were not only innovative and path-breaking but also far ahead of their times. When there was darkness in Europe and the rest of the world, there was broad-day light in the Muslim world. They did not have universities like Oxford, Cambridge and Harvard but only their Maktabas and Madrasas which gave them the kind of learning and character to become a world-class force. It was indeed their Madrasa education (as there was no other system of education prevalent in their part of the world) which made and maintained them as world leaders in almost all walks of life for centuries, that is, till the beginning of the Reformation and Renaissance periods in Europe.

II

May be the Madrasa education, with its heavy religious content and some sprinkling of the secular content, could well serve the growing needs of the changing human society till the Reformation and Renaissance periods, for the reason that the human society at that stage of its development was not as complex and complicated, and the secular demands on education were not as many and varied and as pressing, as the onset of Renaissance made them to be.

Renaissance made mankind first to make a recourse to Hellenistic learning and culture, and then to surge forward on the path of progress. Science and technology made great strides. Scientific humanism and nationalism were born. Ultimately, a complete separation of the Church (religion) and the State, that is, the religious and the secular domains, took place. Democracy and Secularism came to be accepted as new social deities. As an imperative of the developments during Renaissance to Enlightenment period, foundations of a new secular system of education, as separate and distinct from the religious (Madrassa/ Church) system of education were laid. Since then it is this secular system of education which is the state-sponsored and patronized system of education in most parts of the world, including many Muslim countries. And the Madrassa/Church system of education has been relegated to the background and is left mostly to the charge of non-governmental organisations (N.G.O.s), with or without some governmental aid.

III

In India, too, the Madrassa system of education functioned well during the long period of Muslim rule. It produced qualified and efficient personnel for various levels in the administration of the Muslim rulers and their subordinates. While Oxford university (1163 AD) was established in England, Taj Mahal (1632-1643 AD), a marvel of Mughal architecture, was built in India. Red Fort and Jama Masjid of Delhi, as many other structures elsewhere, Mughal

miniature paintings, Mughal administrative structure and system, etc. all go to demonstrate the level of professional excellence and sophistication of skills which were reached mostly through Madrasa education. There being no recognizable, alternative, system of education during that period, it can be said that Madrasa education served all purposes of education during the long period of Muslim rule in India.

IV

However, when Britishers came they brought with them their own Western, scientific and secular system of education, which had by that time become well-developed. Alongside, Christian Missionaries started and continued imparting their brand of religious education. Madrasas, too, continued imparting their brand of religious education. But faced with the challenge of fast-spreading Christianity, and the need of defending and preserving Islam, they started gradually and gradually shedding-off the secular content from their curriculum and packing it up more and more with religious content. As a result, Madrasas went on losing much of their relevance and worthwhileness as institutions of secular learning and gradually and gradually came to be regarded as institutions of mere religious education.

While Madrasas and Missionary schools both functioned side by side as competitors, the system of education which the British rule set in motion and officially patronized was secular and scientific in its nature and character. Religious and sectarian education being

imparted by Missionaries, Madrasas and Pathshalas were gradually and gradually pushed aside and left to private enterprise. However, some big Madrasas, like the Calcutta Madrasa, were recognised and fully financed by the British government.

V

After Independence when India became a secular and socialistic democracy, the national government led by Jawahar Lal Nehru with Maulana Abul Kalam Azad as the first Education Minister of independent India, persisted with the secular and scientific education introduced in the country by the Britishers. Madrasa education, as also religious education being imparted by the religious and ethnic minorities was, however, constitutionally given ample space in the educational scenario of the Country as a private and parallel system of education.

This could be possible for two main reasons:-

1. Independent India was conceived to be a modern secular democracy wherein religious and ethnic minorities were to enjoy certain special constitutional rights and safeguards, including those relating to their religion and education.
2. While the Muslim League had lifted its leadership mostly from the Universities, the products of Madrasas, the Ulema, were mostly drawn into the Indian National Congress, the chief instrument of Independence, and had played a prominent and sterling role in the freedom struggle. The 'Khilafat Movement'

and the 'Reshmi Roomaal Tehrik' had given much bone and flesh to the Indian National Congress and had made it a truly mass-based All-India Party. The Indian Nation felt highly indebted to Madrasas and their system of education for having produced a strikingly large number of freedom fighters of rare qualities. Nobody ever entertained any doubts about the nationalistic and patriotic credentials of the products of Madrasas.

With the end of the Nehru era in the mid-sixties of the last century, however, the political climate of the Country started getting gradually and gradually communalised. Political organisations and their ideological fountainheads, as also their satellite outfits, which had played no or, at best, very insignificant, even dubious, role in the freedom struggle started gaining ground and have, through playing the communal card, come on to the centre-stage of power. The pseudo secularists are siding with them on one pretext or the other. The genuine secularists have been put on the defensive in the political arena by the tyranny of the number game. Secularism and Democracy as articles of faith and creed are getting increasingly on discount. The worst sufferers in this respect are the Muslims and their Madrasas.

After the demolition of the Babri Masjid and, more specifically, after the Kargil war, hell seems to have been let loose on Muslims and their Madrasas. Every Muslim is being seen as a potential terrorist, and every Madrasa is being believed as a breeding

ground of I.S.I. (Inter Services Intelligence of Pakistan) agents. Gujrat has shown that Hindu communalism practised by certain Hindutva-wadi organisations has now become very virulent and wantonly destructive. In the corridors of power, Hindutva has come to be accepted as the very synonym of 'patriotism' and 'nationalism', while anything related to Muslims and Madrasas is taken as suspect and a potential threat to the unity and integrity of India. The Gujrat tragedy has further widened the Hindu-Muslim divide.

Political parties which have by and large been secular now feel intimidated and though they make protestations, on occasions, in and outside the Parliament, on issues like Gujrat communal carnage, their political expediencies make them practically leave the injured Muslim psyche in the lurch. In crucial moments, they develop cold feet and do not come forward to unite in defense of democracy and secularism. Taking the bull of communalism by its horns, therefore, remains for them an ever receding objective.

The only redeeming feature and source of some strength that remains is that the majority of Hindus and Muslims still remain unbitten by the bug of communal hatred and frenzy. The intelligentsia, especially the media persons, have not let democracy and secularism down.

Madrasas these days have suddenly come in sharp focus. And not for savory reasons. On the one hand, as stated above, certain political outfits inimical to anything with an Islamic or Muslim connection see them as suspect, as potential breeding ground of

cross-border terrorism, and, on the other, certain sections in the Muslim community itself regard, for various reasons, Madrasa-education either inadequate or totally ungainful and, therefore, a sheer waste of time, effort and resources. Their contention, among other things, is that Madrasas impart instruction only or mostly in religion, mostly in Theology, and totally or largely neglect secular and scientific education. As a result, their products suffer from gross educational, inadequacies and insufficiencies which makes them misfits in the society. There are no takers of them in the job-market. They are, therefore, generally employed as Moazzins and Imams of Masjids or, at their best, as teachers in Madrasas or as preachers in religious organisations. Their salaries are often so low that their families are forced to live on sub-subsistence levels. Sometimes even their otherwise bright children are found suffering from complexes and psychological disorders. This unfortunate state of affairs, they say, has been exercising a cumulative economic drain and educational pull-down on the Muslim Community as a whole.

FINDINGS

It was in the above-mentioned background and to investigate into the above- mentioned kind of allegations against Madrasas and their system of education that the present Study was undertaken. And the findings are quite revealing and startling:-

A. Contrary to the motivated and sustained propaganda that Madrasas are turning out I.S.I. agents and international terrorists, the positive facts which the present Study has led to are the following:

(i) Neither the police raids on some world-renowned Madrasas, nor the police records and pronouncements, nor the media reports have so far produced any concrete evidence of the involvement of the Madrasas of India, as such, in any anti-national or anti social activities. Mere fictions are being paraded as facts by elements blindly hostile to Muslims and their institutions.

(ii) Madrasas as institutions and systems are purely a-political and detest the very idea of issuing Fatwas or appeals in favour of political parties to buttress their electoral prospects. May be it is their refusal to do so that has invited reprisals from the rebuffed political outfits. Hence, perhaps, the tirade against the Madrasas by the ruling conglomerations.

(iii) Madrasas are presently, as ever, carrying on their historically well-defined and well-known functions of imparting instruction in religious and secular subjects and producing good human beings and good citizens for India, imbued with the qualities of character, compassion, commitment, patriotism, devotion to duty, etc.

(iv) Confusing Indian Madrasas with the Madrasas in the neighbouring State, wherein certain objectionable activities are allegedly going on, will not be justifiable. The Indian Madrasas, especially the prominent Madrasas of Uttar Pradesh which form the subject of the present Study, have their record so far unblemished.

(v) Madrasas have been found working within the four-walls of the Constitutional provisions made under article 25 to 30 (1). Maligning them and tarnishing their image just to suit certain nefarious political

designs, and utterly disregarding the positive, patriotic, role played by them during the Freedom struggle, will be a travesty of facts and a historical unthankfulness.

A. The view that Madrasas are imparting only religious instruction to the exclusion of secular education, and are thus producing unemployables, has also been found contrary to facts. A mere look into the tables Nos 01 to 50 given in the Chapter V (Analysis of Course Contents of Prominent Madrasas and Identification of Secular Elements in Them) will make it evident that in the prescribed Nisab (Curriculum) and the daily instructional programme (Time-Tables) for all the classes (excepting the Religious Specialization Classes) of all the Madrasas coming under the present Study:

- (i) The number of secular subjects is much larger than the number of religious subjects.
- (ii) The range of secular content is 0.0% to 90.0% while the range of religious content is only 10.0% to 100%.
- (iii) The range of periods per week allotted to the teaching of secular subjects is 00.00% to 97.91% while to that of the religious subjects is only 2.09% to 100%.

Thus the Madrasas are not only not neglecting the secular education but, on the contrary, are giving more weightage to it than to the religious education (upto the Higher Secondary Stage) in terms of the number of subjects, percentage of range of content, and the tuitional periods per week given to them.

- (i) At the Primary, Secondary and Higher Secondary stages, the

Madrasas are teaching almost the same secular subjects as are being taught at the corresponding stages in the mainstream, governmental, schools. And, likewise, they are teaching from the N.C.E.R.T. books prescribed for subjects like English, Hindi, Science, Mathematics, History, Social Studies, Etc.

Of course, over and above the prescribed secular subjects, the Madrasas have in their Nisab a heavy dose of religious subjects as well.

The Madrasas have been found to have ensured that their products get good grooming both in secular and religious kinds of knowledge, so that they may become comparable to their counterparts in the mainstream schools in respect of their grasp of Secular learning, and over and above of them in respect of their religious learning.

In fact, in perseverance, diligence, commitment, devotion to duty, hardwork, and other habits and attitudes, the Madrasa products may be found even one-up to the products of mainstream schools. Austerity, strict discipline, and a morally very healthy social environment ensured in the Madrasas saves their products from gruesome social evils like drug-addiction, disco-culture, truancy, vagabond-ness, etc., to which students from affluent and ultra-modern families admitted to mainstream schools and elitist Public Schools often fall easy prey.

(i) The one thing going much against the Madrasas is that their certificates are not recognised as equivalent to the certificates of

similar levels issued to the products of mainstream schools. As a result, the products of Madrasas are not getting jobs or even admissions to mainstream institutions for higher secular learning on the basis of their Madrasa-certificates.

But now Aligarh Muslim University, Jamia Millia Islamia, New Delhi, Jamia Hamdard University, New Delhi, and some other institutions as well, have recognised some Madrasa-certificates/degrees for admission to their certain courses, like B.U.M.S. (Bachelor of Unani Medicine and Surgery). B.Ed., M.A. in Urdu/Arabic/Persian, etc. This has opened new rooms for the accommodation and rehabilitation of Madrasa-products in the distinctly and exclusively secular, mainstream, institutions of higher learning.

All said, all is not well with Madrasa system of education. There is lack of standardization and uniformity in courses and curricula, examinations, and certification. Some Madrasas persist in following their own furrows, refusing to accept the dictates of the fast changing times. Any suggestion for revision of their courses or opening of some new courses in order to make their educational programmes more viable and more beneficial to their products meets stiff resistance. This resistance becomes all the more stiffer when more secularisation and professionalisation of their educational programmes is brought into discussion. However, there are some big Madrasas which have shown willingness and readiness to move with the times in respect of secular education, without compromising with the religious part of their educational programmes.

SUGGESTIONS

In the light of the above discussion, a few suggestions can be made to make Madrasas play their roles better and more effectively:-

1. There is no gainsaying the fact that Madrasa-education is a parallel system of education and makes an important ingredient of our total system of education. Even after more than 50 years of Independence, the Nation, despite its huge resources and Herculean efforts has not been able to wipe out illiteracy from India through its mainstream educational system. About 40% of our population is still illiterate.

The generally unrecognised and certainly unrewarded, continuous contribution of Madrasas in the spread of literacy, free of cost, without governmental assistance and aid, among the poorest of the poor section of our population should, therefore, be given, atleast, due recognition and appreciation. Those bent upon destroying Madrasas through their poisonous propaganda against them should be bridled by involving against them the relevant laws of the land. The secular and democratic majority of India should rise in defence of the Madrasas.

2. Since Muslims make the second largest religious group in the world and the second largest religious community of India, they should be allowed and encouraged to freely establish and administer Madrasas and other educational institutions of their choice in the true letter and spirit of the provisions of article 30(1) of the

Constitution. The only thing to be guarded against should be to ensure that the Madrasas, as other institutions of the Country also, do not indulge in any antinational and antisocial activities. All politically motivated and baseless campaigns against them should be dealt with firmly.

3. It should be widely and genuinely accepted as a solemn fact in secular and democratic India that Muslims maintain their Madrasas, on their own, without any governmental aid or assistance for the sole purpose of preserving their religion and religio-cultural identity in India. Any attack on Madrasas, without any justifiable reasons, is, therefore, bound to be taken as an attack on Islam and Muslim Culture and identity. Such unfortunate happenings, if allowed to take place and go unpunished, will not only be anticonstitutional but will also adversely affect the fabric of national unity and peace.

Madrasas as sanctified institutions should, therefore, be allowed to carry on their genuine, legitimate, educational activities, without uncalled for and unjustifiable interferences and pin-prickings by petty politicians.

4. All big and small Madrasas of India should be brought under the ambit and administrative control of a Central Board of Madrasa Education (C.B.M.E.) to be created more or less on the pattern of Central Board of Secondary Education (C.B.S.C.). Of necessity, C.B.M.E. has to be a non-governmental organisation, as Madrasas are wary of governmental aids and strings. The membership of

C.B.M.E. should be drawn from Ulemas (of all hues and shades) Muslim scholars, educationists, social scientists and activists, philanthropists, journalists and media persons, leaders of public opinion, etc. It may also have one or two Muslim representatives of the government. All the members of the proposed C.B.M.E. are, of necessity, not only to be well-acquainted with the Madrasa system of education but also genuinely sympathetic to it or, atleast, not hostile to it.

The C.B.M.E. should frame its own rules, set its conditions, and take measures for the affiliation of all Madrasas to it, for standardisation of educational structure, curricula and syllabi, teaching, examinations, certification, etc. It should also take measures for uniform and universal recognition of the terminal certificates/degrees of the Madrasas (to be issued by the C.B.M.E. itself for all Madrasas affiliated to it), by the various mainstream educational boards and universities. With this recognition, the Madrasa students may join, if they so desire mainstream educational institutions after passing any terminal examination of their respective Madrasas.

5. The Madrasas should further enrich their secular part of education by opening more professional courses (like computer awareness, electric wiring, leather work, carpentry, motor winding, tailoring, etc.) and by better equipping their science and computer labs, Libraries, Hobbies-workshops, and games and sport facilities, etc.

6. As far as possible, only trained teachers should be employed, and the teachers on existing staff should be given facilities to undergo a crash-training programme of varying duration, wherever possible. Pay-scales of teachers should be made reasonable and respectable. Philanthropists and community leaders should be approached to augment financial resources of the Madrasas for this purpose. Madrasa-managements and the Muslim community as a whole should realise that by paying low salaries to Alims, Hafizs, Muftees,, Qareen etc., they, infact lower the esteem of their religion and the Holy Book in the eyes of the general public.

7. It is to be generally realised that elements hostile to Madrasas are quite convinced that so long as Madrasas are there, the Muslim-identity cannot be winded out from India. From their point of view, therefore, their blind hostility to Madrasas is quite understandable and even justifiable. Likewise, the Muslim-resolve to preserve and maintain their Madrasas, at all costs, under all odds for preserving their religion, their identity, in India is also quite understandable and justifiable. What is needed is to make the Muslim community as a whole and the secular and democratic people of India to realise that defending and preserving Islam and the Muslim identity in India is not the sole responsibility of Madrasas and the people associated with them, alone. Others also need to come forward and join hands in looking after these sacred institutions of learning, which are serving, in their own way, the great national cause of spreading literacy and education, free of cost, in a large section of the people of India where such an effort is needed most.

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APPENDICES

APPENDIX-A
NISAB (CURRICULUM) OF DARUL-ULOOM,
DEOBAND

بال



ماہنامہ دارالعلوم نومبر، دسمبر ۱۹۷۲ء کی خصوصی اشیا

کمال الاحیاء

ایک اجمالی تعارف

حکیم ہدایت

حضرت مولانا مرغوب الرحمن صاحب دامت برکاتہم
متمم دارالعلوم دیوبند

ترتیب

حضرت مولانا حبیب الرحمن صاحب قاسمی اُستاد دارالعلوم دیوبند

شیخ اکبر

سرکاری دفتر رابطہ مدارس عربیہ دارالعلوم دیوبند

طاف دیوبند

نصائح سلیم



نظام تعلیم و تربیت

دارالعلوم دیوبند

منظور شدہ

کل ہند اجتماع مدارس اسلامیہ عربیہ

دارالعلوم دیوبند

منشورہ ۲۰۲۰ء ۲۲ جمادی الاولیٰ ۱۴۴۲ھ



آٹھ سالہ فَصَّاحُ تَعْلِيمِ درجتِ اعلیٰ

سَالِ وَل		
ساعت	فن	اسمائے کتب
۱	سیرت	سیرتِ خاتم الانبیاء حضرت مولانا مفتی محمد شفیع صاحب، مع الماروت حسین خط)
۲	صرف	میزانِ منشعب (فارسی یا اردو) بعدہ پنج گنج
۳	نحو	نحو میر (فارسی یا اردو) بعدہ شرح مائتہ عامل (ہر جملہ کی ترکیب الگ الگ کی جائے)
۵، ۴	تمرین عربی	مفتاح العربیہ ۲-۱ اس کے بعد القراءۃ الواضحة اول (تحریری مشق بھی کرائی جائے)
۶	تجوید	پارہ عم حفظ، تصحیح مخارج کے ساتھ مشق ربیع اول۔

ہدایات

- ① تحسین خط اور تجوید کے لئے درگاہِ ہمای میں نظم کیا جائے۔
- ② تحسین خط کے گنڈے میں طلبہ ۸ سے زائد ہوں، طلبہ زائد ہوں تو جماعتیں متعدد بنائی جائیں۔
- ③ القراءۃ الواضحة شریعت کی روشنی میں پڑھائی جائے سال اول میں بھی اور سال دوم و سوم میں بھی۔
- ④ عربی سالانہ لے میں نرفان بچوں کو داخل کیا جائے جو درجہ پنجم دینیات کی استعداد کے حامل ہوں۔

سَال دُوم

ساعت	فن	اسماء کتب
۱	نحو	بداية النجوم کل . بعدہ کافیه بحث فعل وحرف . (کافیه میں صرف تل عبارت پر اکتفا کرتے . بلویل تقریروں سے احتراز کیا جائے)
۲	صرف	علم الیغ (اردو یا فارسی) فصول اکبری (خاصیات)
۳	تہذیب عربی	القراءۃ الواضحة دوم (مع تمرینات) تاختم محرم بعدہ نفحة الادب
۴	فقہ	نور الايضاح تمام بعدہ قدوری کتاب الحج
۵	منطق	آسان منطق بعدہ مرقات
۶	تجوید	جمال القرآن مع مشق بقیہ پارہ عشم
۷	نوشادہ	خوش نویسی

سَال سُوْم

ساعت	فن	اسماء کتب
۱	ترجمہ قرآن	ترجمہ قرآن (سورۃ ق سے آخر تک) پہلے پارہ نم پڑھائیں پھر سورۃ ق سے شروع کریں اور محل لغات نحو وصف کی ضروری چیزوں اور ترجمہ پر اکتفا کریں)
۲	فقہ	قدوری از کتاب الیغ تاختم
۳	نحو	شرح شذو والذہب مکمل
۴	عربی ادب و حدیث	نفحة العرب تاختم عنوان " نبذة من ذکاة العرب " اسکے بعد شکوہ الآثار تمام -
۵	تہذیب عربی	القراءۃ الواضحة سوم مکمل مع تمرین اسکے بعد تعلیم المتعلم مکمل -
۶	اسلامی افکار و منطق	القرارة الوثیقہ سوم ہفتہ میں ۴ دن اور تعلیم المتعلم ۴ دن . دونوں ایک ہی استاد سے تعلق کی جائیں -
۷	تجوید	شرح تہذیب مکمل -
۸	مطالعہ	پانچ پاروں کا اجراء کرایا جائے اور ان کا امتحان بھی لیا جائے - تاریخ ملت (خلافت راشدہ) (اس کا امتحان بھی لیا جائے)

سَالِ چہارم

ساعت	فن	اسمائے کتب
۱	ترجمہ قرآن	ترجمہ القرآن (سورۃ یوسف سے سورۃ ق تک)
۲	فقہ	شرح وقایہ (جلد اول مکمل بعدہ جلد ثانی تا کتاب العتاق)
۳	البلاغۃ والنحو	دروس البلاغۃ مکمل بعدہ الفیۃ الحدیث از ابتداء تا کتاب العلم، پھر ابواب النکاح تا ختم کتاب۔
۴	اصول فقہ	عربی رسالہ تسہیل لاصول، اسکے بعد اصول الثانی مکمل۔
۵	منطق	قطبی مکمل۔
۶	تاریخ و فنون عصر	سال کے نصف اول میں خلافت بنی امیہ، خلافت عباسیہ خلافت ترکیہ (انتظام اللہ شہابی)
۷	تجوید	سال کے نصف دوم میں مبادی علم مدینت جغرافیہ عالم جغرافیہ جزیرۃ العرب، پانچ پاروں کا اجراء کرایا جائے اور ان کا امتحان بھی لیا جائے۔
		ہدایات :- الفیۃ الحدیث کی تعلیم میں مشکل الفاظ کی تشریح اور مشکل ترکیب کے حل پر اکتفا کریں، مضامین میں بسط سے کام نہ لیں۔

سَالِ پنجم

ساعت	فن	اسمائے کتب
۱	فقہ	ہدایہ جلد اول مکمل
۲	ترجمہ قرآن	ترجمہ القرآن، از ابتداء تا ختم سورۃ ہود
۳	معانی	مختصر المعانی فن اول مکمل، اسکے بعد تلخیص فن ثانی وثالث۔
۴	اصول فقہ	نور الانوار تا ختم کتاب اللہ بعدہ متن المنار از مباحث السنۃ تا ختم کتاب
۵	عربی ادب	مقالات (۱۵ مقامے)
۶	منطق و عقائد	سلم العلوم تا شرطیات، اسکے بعد عقیدۃ الطحاوی مکمل۔
۷	تجوید	پانچ پاروں کا اجراء کرایا جائے اور ان کا امتحان بھی لیا جائے
۸	مطالعہ	تاریخ سلاطین ہند، سلطان محمود غزنوی سے لگے تک (انتظام اللہ شہابی)
		اسکا امتحان بھی لیا جائے ہفتہ میں کوئی ایک گھنٹہ اس کیلئے مختص کیا جائے جس میں کوئی استاذ طلبہ کی رہنمائی کریں۔

سَالِ ششم

عہد	فن	اسماء کتب
۲-۱	تفسیر	تفسیر جلالین مکمل -
۳	فقہ	ہدایہ جلد ثانی مکمل (بشمول کتاب العتاق)
۴	اصول تفسیر	الفوز الکبیر، بعدہ حسابی مکمل -
۵	دراصل فقہ عربی ادب	قصائد منتخبہ من دیوان المتنبی اسکے بعد دیوان الحماہ کا باب الادب مکمل -
۶	فلسفہ	مبدأ وئی الفلسفہ - بعدہ میبذی -
۷	تجوید	پانچ پاروں کا اجراء کرایا جائے اور ان کا امتحان بھی لیا جائے -
۸	مطالعہ	اصح السیراس کا امتحان بھی لیا جائے اور ہفتہ میں ایک گھنٹہ اسکے لئے رکھا جائے جس میں کوئی استاذ طلبہ کی رہنمائی کریں
	سیرت	

سَالِ ہفتم

عہد	فن	اسماء کتب
۲-۱	حدیث شریف	مشکوٰۃ المصابیح مع شرح نخبہ و مقدمہ شیخ عبدالحق محدث دہلوی مشکوٰۃ شریف کے تین حصے ہوں حصہ اول تا ختم کتاب الصلوٰۃ، اسی کے ساتھ پہلے مقدمہ شیخ عبدالحق، پھر اسکے بعد شرح نخبہ مکمل -
۳		حصہ دوم از کتاب الزکوٰۃ تا ختم کتاب الباس تا ختم کتاب -
۵، ۴	فقہ	ہدایہ اخیرین
۶	عقائد	شرح عقائد مکمل بعدہ سراجی تا باب ذوی الارحام
۷	فرائض	(شرح عقائد کو ۱۵ جمادی الاولیٰ تک ختم کر دیں اسکے بعد سراجی پڑھائیں)
۸	تجوید	پانچ پاروں کا اجراء کرایا جائے اور ان کا امتحان بھی لیا جائے
۹	مطالعہ	المذاهب الاسلامیہ (اردو) (شیخ ابو زہرہ مصری) اس کا امتحان بھی لیا جائے اور ہفتہ میں ایک گھنٹہ اس کیلئے خاص کیا جائے جس میں کوئی استاذ طلبہ کی رہنمائی کریں -

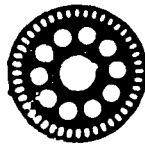
سکال ہشتم

دورہ حدیث شریف

اسکال کے کتب	فن	ساعت
مکمل	بخاری شریف	
"	مسلم شریف	
"	ترمذی شریف	
"	ابوداؤد شریف	
"	نسائی شریف	
"	ابن ماجہ شریف	
"	طحاوی شریف	
"	شہاگل ترمذی شریف	
"	موطأ امام مالک	
"	موطأ امام محمد	
	تجوید و مشق	۳

ہدایات

- ① دورہ حدیث شریف کی کتابوں میں نکرار مضامین و مباحث سے احتراز کیا جائے۔
- ② تمام کتابیں مکمل کرانے کا اہتمام کیا جائے۔



۷۴ تکمیلات

تکمیلِ تفسیر		
ساعت	فن	(اسماء کتب)
۱	تفسیر	تفسیر ابن کثیر سورہ صافات سے سورہ نجم کے ختم تک۔
۲	"	تفسیر ابن کثیر سورہ اقتراب الساعۃ سے آخر قرآن تک۔
۳	"	بیضاوی آل عمران سے سورہ اعراف تک۔
۴	"	بیضاوی شریف سورہ بقرہ
۵	اصول تفسیر	ماہل العرفان (مباحث منتخبہ) (مبحث نزول القرآن، مبحث نزول القرآن علی سبعة احرف، مبحث جمع القرآن، مبحث ترتیب آیات القرآن و سورہ، مبحث التفسیر والمفسرین وما يتعلق بہما، مبحث اسلوب القرآن، مبحث اعجاز القرآن) سبیل الرشاد

تکمیلِ علوم

ساعت	فن	(اسماء کتب)
۱	حکمت شرعیہ	حجۃ اللہ البالغہ
۲	علم کلام	مسامرہ (باضافہ فرق ضالہ، معتزلہ، خوارج، شیعہ، اور ان کی خصوصیات، اور فرق کافرہ میں یہودیت، نصرانیت اور ہندومت کا تعارف اور ان کی خصوصیات) مقدمہ ابن الصلاح۔
۳	اصول حدیث	الاشباہ والنظائر (کلیات فقہیہ)
۴	فقہ	مسلم الثبوت (باضافہ: البیان عند الاصولیین، ماہیۃ تفسیر النصوص، نظرۃ عامۃ فی التفسیر ومدارسہ فی القانون فی ضویر تفسیر النصوص للدکتور محمد ادیب الصالح)
۵	اصول فقہ	سبیل الرشاد
۶		

تکمیل فقہ

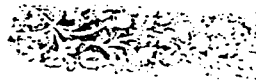
ساعت	فن	اسماء کتب
	قرائن	سراجی (تمرین کے ساتھ)
	افکار	نقد و رسم المفتی
	قواعد	الاشباہ والنظائر (الفن الاول والثانی)
	فقہ	قواعد الفقہ (۵۳۹ - فقہی اصول سبقاً سبقاً تمرین کے ساتھ)
		در مختار (وہ ابواب جو کثیر الوقوع والنفع میں جیسے طلاق، نکاح، دفع، قضا، دین، پڑھائے جاتے ہیں)
۶۰۵	افتار	تمرین فتویٰ (فتویٰ نویسی اور اسکے طریقوں کی عملی مشق کرائی جاتی ہے)

تکمیل ادب

ساعت	فن	اسماء کتب
۱	نثر	اسالیب الانشاء
۲		النثر الجدید
۳	نظم	دیوان الحماسہ (باب الحماسہ والادب)
		سبع معلقہ ۳۰ معلقات
۴	تاریخ	تاریخ الادب العربی (زیات)
۵	بلاغت	السلاطۃ الواضحة
۶	انشاء	انشاء عربی
۷	مطالعہ	حیاتی راہداریں (الایام و طہ حسین) عبرات (منقولی)
		عبریات (محمود عقاد)

تخصّص فی الأدب العربی

۱	النثر الجدید	(۱) رجال من التاريخ (علی الطنطاوی) ص ۱ تا ص ۴۰ (۲) من نفحات الحرور (" ") " ۱ تا " ۵۰ (۳) حیات (رأحمد أمین) " ۱ تا " ۶۰ (امتحان سالانہ میں ان تینوں کتابوں کا ایک پرچہ ہوا کرے گا)
۲	النثر القدیم	(۱) وفيات الأعيان (ابن خلکان) (مذتخب تراجم) تلجم الامام احمد بن حنبل، ابن القطان، الطحاوی، ابو حامد الأسفلثنی، ابو الحسن المحاملی، ابو بکر البیهقی، النسائی، القدوری، الحافظ ابو نعیم، اخوالغزالی، ابن بھان ثعلب النحوی، بدیع الزمان الھمدانی وجعفر الصادق (۲) کتاب البخلاء (الجاحظ) (الجزء الاول) قصۃ الکندی (۳) کلیلة ودمنة (ابن المقفع) باب الاسد والثور - ان تینوں کتابوں کا سالانہ امتحان میں ایک پرچہ ہوا کرے گا۔
۳	الانشاء العربی	الانشاء العربی - تقریب ترجمہ اور عربی مضمون نگاری کی مشق کرائی جاتی ہے۔
۴	التعبیرات المختارة	۲۰۰ منتخب عربی تعبیرات، جو عربی اخبارات و رسائل سے حروف تہجی کی ترتیب پر داخل طلبہ منتخب کرتے ہیں اور ان کی ایک کاپی سال کے آخر میں دفتر تعلیمات میں جمع کی جاتی ہے اسکی جایز کے بعد نمبر دیے جائے ہیں۔
۵	مقالہ نویسی	۱۰۰ صفحات کا ایک عربی مقالہ کسی شخصیت پر یا علمی موضوع پر ۱۵ شعبان تک دفتر تعلیمات دارالعلوم میں جمع کرنا ضروری ہوگا اور اس کی جایز کے بعد نمبر دیے جاتے ہیں۔



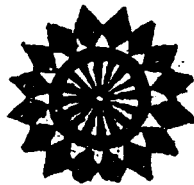
التدريب على الإفتاء

سٔ	فن	اسماء ٔ كتب
۱	اصول فتاوى نوىسى	مقدمه در مختار، رسم المفتى واوائل رسم المفتى (كى روشنى مى)
۳، ۲	اجات كا خلاصه	رد المحتار، البحر الرائق، فتح القدیر بدائع الصنائع، الفن الثالث من الاشباه والنظائر كتاب الصلوة، كتاب الزكوة، كتاب الصوم كتاب الحج، كتاب النكاح، كتاب الطلاق كتاب الوقف - كتاب الاجاره، كتاب الاضحية كتاب الحظر والاباحه اور مسائل شتى للشافعى كا مطالعه كرايا جاتا ہے
۴	كتب فتاوى اور انكى خصوصيات	كتب فتاوى كا تعارف، متداول كتب، فتاوى كى خصوصيات مثلاً انداز بيان، دلائل كى ترجيح، قول مختار كى تقديم و تاخير اور دوسرى كتب سے امتياز و غيره كو ذهن نشين كرايا جاتا ہے
۶، ۵	تمرین فتاوى	فتاوى نوىسى كى مشق كرائى جاتى ہے -



درجہ تجوید و قرارات

اسمائے کتب	
مشق قصار مفصل ترتیلاً (تاسہ ہی) بعدہ رکوعات مختلفہ (تاسالانہ) پارہ الم تدویراً۔	روایت حفص اردو (دو سال)
قواعد التجوید از بر، بعدہ جمال القرآن، جامع الوقف، ایک منزل حدراً۔	سال اول
مشق ادسائط مفصل ترتیلاً، بعدہ رکوعات مختلفہ پارہ ۲۸ ۲۹، تدویراً، قرآن مکمل حدراً، فوائد کیہ، معرفۃ الرسوم - (نوٹ) مندرجہ بالا انصاب کی تکمیل کے بعد تصحیح قرآن کریم کا درجہ تصور کرتے ہوئے طالب علم کو مجاز قرار دیا جاسکتا ہے۔	سال دوم
مشق رکوعات مختلفہ مع پارہ عم ترتیلاً، خلاصۃ البیان، تحفۃ الاطفال، پارہ الم تدویراً ایک منزل حدراً مشق رکوعات مختلفہ ہر طریق، قرآن مکمل حدراً مقدمۃ الجزیریۃ، جامع الوقف، معرفۃ الرسوم	روایت حفص عری (دو سال) سال اول سال دوم
التیسیر بعدہ شاطبیہ، رائیہ، مشق رکوعات فی الاختلاف اجراء قرآن مکمل۔	درجہ قرأت سابعہ (ایک سال)
مشق آیات مختلفہ، الوجہ المسفرۃ، الدرۃ المضمینۃ، بعدہ طیبۃ النشر، اجراء۔	درجہ قرارات عشرہ



نصاب تعلیم شعبہ تحفیظ القرآن الکریم ﷺ

سکال اول	سکال چہارم
مضامین	مضامین
کتاب	کتاب
حفظ قرآن مجید از پارہ ۱ تا پارہ ۵	حفظ قرآن مجید از پارہ ۲ تا پارہ ۳ (حفظ مکمل)
دینیات	دینیات
تجوید	تجوید
اسلامی تربیت	اسلامی تربیت
تعلیم الاسلام (حصہ اول)	تعلیم الاسلام چہارم
مختصر قواعد تجوید	قواعد تجوید
ماثورہ دعائیں	ماثورہ دعائیں
سکال دوم	سکال پنجم
مضامین	مضامین
کتاب	کتاب
حفظ قرآن مجید از پارہ ۱ تا پارہ ۱۳	حفظ قرآن مجید (دور)
دینیات	دینیات
تجوید	تجوید
اسلامی تربیت	اسلامی تربیت
تعلیم الاسلام (حصہ دوم)	(تاسشماہی ۲۰ پارے)
قواعد تجوید	(تاسشماہی تا سالانہ ۱۰ پارے)
ماثورہ دعائیں	قواعد تجوید
	ماثورہ دعائیں
سکال سوم	
مضامین	
کتاب	
حفظ قرآن مجید پارہ ۱۴ تا ۲۲	
دینیات	
تجوید	
اسلامی تربیت	
تعلیم الاسلام (حصہ سوم)	
قواعد تجوید	
ماثورہ دعائیں	
	۷۷ یہ دارالعلوم دیوبند کا فعال اور نہایت اہم تعلیمی شعبہ ہے اس شعبہ میں ۸ مراستندہ کرام مصروف تعلیم ہیں، اس کا جو نصاب تعلیم یہاں درج کیا جا رہا ہے یہ متوسط ذہن کے طلبہ کی رعایت سے تخمینہ نصاب ہے، ورنہ اعلیٰ ذہن کے طلبہ دو سال ہی میں قرآن پاک کا حفظ و درمکمل کر لیتے ہیں

نصاب شعبہ خوش خطی دارالعلوم دیوبند

الف :- پہلے تین ماہ (ذی قعدہ ذی الحجۃ، محرم)

- ۱۔ الف کی پوری تختی کی مشق۔
- ۲۔ تمام حروف کی ("الف" تا "یے") پیمائش اور نظری معلومات۔
- ۳۔ خط نستعلیق کی وضاحت اور تعارف۔

ب) دوسرے تین ماہ (صفر، ربیع الاول، ربیع الثانی)

- ۱۔ مرکبات اور قطعات کی (اعجاز رقم) سے مکمل مشق۔
- ۲۔ کتابت کے ابتدائی خطوط کا تعارف۔
- ۳۔ کتابت کی اصطلاحات سے مکمل واقفیت اور نظری معلومات۔
- ۴۔ ہندوستان میں خط نستعلیق کا ارتقار۔
- ۵۔ ہفتہ میں ایک بار املاء لکھنا۔

ج) تیسرے تین ماہ (جمادی الاولیٰ، جمادی الثانیہ، رجب)

- ۱۔ سادہ کاغذ، لیتھو اور آفسیٹ کے کاغذ پر خفی قلم سے عبارت کی مشق۔
- ۲۔ نظم، غزل، مثنیٰ، اقتباسات اور حاشیہ کو سمجھتے ہوئے مکمل مشق۔
- ۳۔ کتابت سے متعلق جملہ معلومات مثلاً مسطر بنانا، مسطر لگانا، صفحات ڈالنا، مسطروں کے سائز، لیتھو اور بلاک آفسیٹ کی کتابت اور سائز میں فرق وغیرہ کی معلومات
- ۴۔ کتابت کے لئے ضروری سامان کی معلومات
- ۵۔ کتابت شدہ صفحات کو محفوظ رکھنے کے طریقے اور سلیقے کی مکمل معلومات اور اغلاط کو درست کرنے کے طریقے۔

۶۔ کتابت کے خطوط کی مختصر تاریخ اور اس کا ارتقار۔

۷۔ ہفتہ میں ایک بار معیاری املاء لکھنا۔

نوٹ :- مستقل امدادی وغیرہ امدادی طالب علم کو ایک سال میں مندرجہ بالا نصاب کو پورا کرنا ہوگا۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

نصاب تعلیم شعبہ دینیات اردو و فارسی

:- منظور شد :-

کل ہند اجتماع مدارس عبید

منعقدہ :- ۲۰/۲۱/۲۲ جمادی الاولیٰ ۱۳۱۵ھ

درجہ اطفال

حروف شناسی بذریعہ قواعد بغدادی

قاعدہ نورانی مکمل

پہلا، دوسرا کلمہ حفظ

بنیادی عفت از تعلیم الاسلام

گنتی تنوکیک لکھنا، پڑھنا،

تختی لکھنا (روزانہ)

درجہ اول

مضامین	نمبر شمار
پارہ عم و اسم ناظرہ تا سورہ فیل حفظ (بترتیب معکوس)	۱ قرآن شریف
اردو کاف تا عہ، تختی پر لکھنے کی مشق،	۲ اردو
تعلیم الاسلام حصہ اول	۳ دینیات
۱۰ تک پہاڑے، جمع، تفریق	۴ حساب
تین کلمے حفظ، وضو، نماز کی عملی مشق،	۵ عملی مشق

درجہ دوم

نمبر شمار	مضامین
①	قرآن مجید
②	دینیات
③	ہندی
④	جغرافیہ
⑤	حساب
⑥	عملی مشق

درجہ سوم

①	قرآن مجید
②	تاریخ اسلام
③	دینیات
④	قواعد اردو
⑤	جغرافیہ
⑥	ہندی
⑦	حساب
⑧	فارسی
⑨	انگلش
⑩	عملی مشق

درجہ چہارم^{۸۳}

از پارہ ۲ تا ختم قرآن شریف، پارہ عم مکمل حفظ
صرف و نحو از تیسر المبتدی

رہبر فارسی

تاریخ اسلام حصہ ۲ (مولانا محمد میاں صاحب)

دینی تعلیم کا رسالہ ۲ و ۱ املا از کتاب

تحفہ ادب

جغرافیہ اتر پردیش بذریعہ نوٹس (ہر صوبہ میں اسی صوبہ کا جغرافیہ داخل کیا جائے)

گیان بھارتی حصہ ۲ املا از کتاب

انگلش پرائمر لکھنے کی مشق

بیسک حساب ۲

سائنس آؤ کر کے سیکھیں حصہ اول

درجہ پنجم

گلستاں باب اول بوستاں در بیان قناعت باب ۱

فارسی کا معلم

معلومات عامہ

اصناف ادب اردو بذریعہ نوٹس - اردو خطوط نویسی (مطلوبہ)

گیان بھارتی حصہ ۱ املا از کتاب

تاریخ اسلام ۳ (مولانا محمد میاں صاحب)

مشاہیر دارالعلوم بذریعہ نوٹس (اس نام کی مستقل کتاب مرتب کی جائے اور نوٹس کے بجائے کتاب پڑھائی جائے)

جغرافیہ ہندوستان بذریعہ نوٹس

گولڈن انگلش ریڈر ۱ نیولاٹ ۱

بیسک حساب اردو ۲

سائنس آؤ کر کے سیکھیں حصہ دوم

مضامین

نمبر شمار

۱ قرآن مجید

۲ قواعد فارسی

۳ ادب فارسی

۴ تاریخ اسلام

۵ دینیات

۶ ادب اردو

۷ جغرافیہ

۸ ہندی

۹ انگلش

۱۰ حساب

۱۱ سائنس

۱ ادب فارسی

۲ قواعد فارسی

۳ معلومات عامہ

۴ ادب اردو

۵ ہندی

۶ تاریخ اسلام

۷ تاریخ اکابر دارالعلوم

۸ جغرافیہ

۹ انگلش

۱۰ حساب

۱۱ سائنس

APPENDIX-B
NISAB (CURRICULUM) OF DARUL-ULOOM,
NADWATUL-ULEMA, LUCKNOW



نصابِ تعلیم

ابتدائی، ثانوی اور خصوصی

دارالعلوم ندوۃ العلماء لکھنؤ

۱۴۱۳ھ

۱۹۹۲ء

درجہ اول

موضوع	مضامین نصاب	روزانہ گھنٹہ ہر گھنٹہ ۲۰ منٹ
۱۔ قرآن :	عربی قاعدہ۔ میرزا القرآن۔ سورۃ القاعدۃ سے سورۃ الناس تک حفظ	۶
۲۔ دینیات	کلمہ طیبہ۔ کلمہ شہادت۔ پوری نماز مع التحیات۔ دعائے قنوت۔	
و	درود شریف و وضو و نماز کی عملی مشق۔	۶
تربیتی مضمون	بچوں کو آسان زبان میں اخلاقی کہانیاں سنانا۔ قصص الانبیاء از امۃ اللہ نسیم اور اچھے قصے از ڈاکٹر ارشد حسین (صرف اتاد کیلئے)	۶
	اللہ کے رسولؐ، از حکیم شرافت حسین (بچوں کے لیے)	
۳۔ اردو :	پہاری زبان پر انگریزی شائع کردہ دینی تعلیمی کونسل یا اردو زبان کا قاعدہ	۶
	از مولوی محمد اسماعیل میرٹھی "اردو نقل و املا و خوش خطی تختی پر"	
۴۔ حساب :	اعادہ سو تک گنتی، پہاڑہ اسے، ایک معمولی جوڑ	۶
۵۔ سماجی علوم :	گھر، خاندان، مدرسہ، مسجد، محلہ، بازار پرزبان گفتگو، جسم کی صفائی کی عملی مشق۔	۳
۶۔ کھیل و پلٹ :	آسان مشق و کھیل کود	۶
باغبانی		۶

نوٹ : اس درجہ میں داخلہ کے لیے طلباء کی عمر ۶ تا ۸ سال ہونی چاہیے۔

درجہ اطفال

روزانہ ۶ گھنٹے	ہر گھنٹہ ۵ منٹ	مضامین نصاب	موضوع
۱۔ عربی قاعدہ	۴	حرف شناسی۔ قاعدہ بغدادی	۱۔ عربی قاعدہ
۲۔ قرآن مجید	۴	سورہ الفاتحہ و سورہ اخلاص حفظ	۲۔ قرآن مجید
۳۔ دینیات	۴	کلمہ طیبہ۔ تَعَوُّذ۔ بسملة۔ کلمات تسبیح فاطمی	۳۔ دینیات
۴۔ تربیتی مضمون	۴	بچوں کو آسان زبان میں اخلاقی کہانیاں سنانا	۴۔ تربیتی مضمون
۳۔ اردو :	۴	”اچھے قصے“ از ڈاکٹر ارشد حسین (کتاب صرف استاد کے لیے)	۳۔ اردو :
	۴	اردو زبان کا قاعدہ مرتبہ مولوی محمد اسماعیل میرٹھی	
		یا	
		اردو کا قاعدہ، شائع کردہ دینی تعلیمی کونسل	
	۳	حروف تہجی کی مشق تختی پر	
	۴	پچاس تک گنتی لکھنا و گنا	۴۔ حساب :
		۵۔ سماجی علوم :	
		والدین اور بڑوں کا ادب۔ تعلق والوں کے ساتھ اخلاق برتنا۔ جسم کی صفائی خاص کر ناخن، دانت، بالوں اور ناک کی صفائی کی عملی تربیت	۵۔ سماجی علوم :
	۳	۶۔ ورزش :	
	۶/۳۶	کھیل و پی ٹی کی آسان مشق کرائی جائیں۔	۶۔ ورزش :
		نوٹس : اس درجہ میں داخلہ کے لیے شرط ہے کہ بچہ ہر ایک سے بے تکلف بات چیت کرتا ہو	
		نیز بچہ پاخانہ پیشاب سے خود سے فارغ ہو لیتا ہو۔	

درجہ سوم

روزانہ آٹھ گھنٹے ہر گھنٹہ ۳۵ منٹ

موضوع	مضامین نصاب	ہفتہ میں گھنٹوں کی تعداد
۱۔ قرآن مجید:	سات ابتدائی پارے صحت خارج کے ساتھ ناظرہ	
	سورہ عبس سے سورہ اللیل تک حفظ	۶
۲۔ دینیات:	پچھلے نصاب کا اعادہ، مولانا علی میاں صاحب کی کتاب "دعائیں" سے ۲۱ منتخب	
د	دعائیں (حفظ، نماز اور روزہ کی اہمیت و طریقہ	۶
تربیتی مضمون:	اسلام کی تعلیم، از ڈاکٹر مولانا سید عبدالعلی صاحب	
	حضرت عثمان، حضرت علیؓ از حکیم شرافت حسین صاحب	
	بچوں کی قصص الانبیاء حصہ اول، از امۃ اللہ نسیم صاحبہ	۶
۳۔ اردو:	ہماری زبان حصہ سوم شائع کردہ دینی تعلیمی کونسل یا اردو زبان کی	
	دوسری کتاب از مولوی محمد اسماعیل میرٹھی۔	۶
	تراژندہ اور کتاب کی کچھ نظمیں یاد کرنا، قواعد اسم کے اقسام،	
	نقل نویسی، خوش خطی و املا کا پی پر ملک کے قلم سے	۳
۴۔ حساب:	جدید حساب اردو حصہ سوم از دینی تعلیمی کونسل	۶
۵۔ سماجی علوم:	اصطلاحات جغرافیہ، اپنے ضلع کا جغرافیہ، آب ہوا، صنعت و حرفت، اہم مقامات	
	(ضلع کے جغرافیہ پر آسان اردو میں کوئی کتاب)۔	۳
۶۔ عام معلومات:	جنرل سائنس آڈیکر کے سیکھیں حصہ اول یا ایسی ہی کوئی آسان کتاب	۳
۷۔ ہندی:	ہندی بال پستک پرولیکا از دینی تعلیمی کونسل یا ہماری پوٹھی پرانکر	۶
۸۔ پی ٹی و کھیل:	کھیل کود اور پی ٹی کی آسان مشق	۳
باغبانی		۳

درجہ پنجم

روزانہ آٹھ گھنٹے ہر گھنٹہ ۳۵ منٹ

موضوع	مضامین نصاب	ہفتہ میں گھنٹوں کی تعداد
۱۔ قرآن مجید:	اکیسویں پارہ سے آئینہ صحت خارج کے ساتھ ناظرہ	
	سورہ نوح سے سورہ منزل تک حفظ	۶
۲۔ دینیات:	پچھلی یاد کی ہوئی دعاؤں کا اعادہ، ادائیگی نماز کی صحت، تعلیم الاسلام	
د	از مولانا عبدالحی صاحب، اس کی ساری دعاؤں کا یاد کرنا۔	۶
تربیتی مضمون:	ہمارے حضورؐ بچوں کی قصص الانبیاء حصہ سوم۔ از امیر المؤمنین صاحبہ	۶
۳۔ اردو:	ہماری زبان حصہ چہارم از دینی تعلیمی کونسل یا اردو کی چوتھی۔ از مولوی محمد اسماعیل میرٹھی۔ قواعد فعل، تمیز اور ان کے اقسام، مذکر، مؤنث، مدرسہ	
	شروع ہونے پر پڑھی جانے والی حمد، ترانہ اور اخلاقی نظمیں یاد کرنا،	
	کہاوٹیں، ضرب المثلی، عبارت میں خالی جگہوں کا پُر کرنا، خوش خطی، املا۔	۶
۴۔ حساب:	جدید حساب اردو حصہ چہارم از دینی تعلیمی کونسل	۶
۵۔ سماجی علوم:	ہندوستان کا جغرافیہ، قدرتی حصہ، آب و ہوا، پیداوار، کارخانے، صنعت و	
	حرف و تارکینی مقامات، تاریخ اسلامی، خلافت راشدہ۔ (از غلام رسول تہر)	۳
۶۔ معلومات عامہ:	جنرل مائنس آؤ کر کے سیکھیں حصہ سوم بشرطہ تعلیم یو پی یا کوئی دوسری کتاب۔	۳
۷۔ ہندی:	ہماری: پانچویں بھاگ سے قواعد و تحریری مشق اور املا۔	۶
۸۔ انگریزی:	کرن انٹش ٹوڈے حصہ اول از راجیش پرکاشن یا کوئی انگریزی	۶
	کی پہلی کتاب، گلوب انٹلش یا کوئی اور رائٹنگ کا پی حصہ دوم	

درجہ چہارم

روزانہ آٹھ گھنٹے ہر گھنٹہ ۳۵ منٹ

موضوع	مضامین، نصاب	ہفتہ میں گھنٹوں کی تعداد
۱۔ قرآن مجید :	آٹھویں پارہ سے بیویں پارہ تک صحت بخارج کے ساتھ ناظرہ	
	سورۃ المدثر سے سورۃ النازعات تک حفظ	۶
۲۔ دنیات :	پچھلے درجہ کی یاد کی ہوئی دعاؤں کا اعادہ، اذان کے بعد کی دعا، نماز جنازہ کی دعا، اچھی باتیں حصہ چہارم از حکیم شرافت حسین	۶
ترجمہ مضمون :	بچوں کی قصص الانبیاء حصہ دوم از امۃ التہذیب صاحبہ	۶
۳۔ اردو :	ہماری زبان حصہ سوم دینی تعلیمی کونسل یا اردو کی تیسری کتاب از مولوی محمد اسماعیل میرٹھی، ترانہ اقبال، ادراسی قسم کی دوسری اخلاقی نظمیں یاد کرانا، قواعد صفت ضمیر و اس کے اقسام، واحد جمع، نقل نویسی، خوش خطی، املا، کاپی پر کلک کے قلم سے	۶
۴۔ حساب :	جدید حساب اردو حصہ سوم از دینی تعلیمی کونسل	۶
۵۔ سماجی علوم :	صوبہ کا جغرافیہ، جائے وقوع، آب ہوا، پیداوار، صنعت و حرفت تاریخی مقامات (صوبہ کے جغرافیہ پر آسان اردو میں کوئی کتاب)	۳
۶۔ معلومات عامہ :	جنرل سائنس آؤ تجربہ کر کے سیکھیں حصہ دوم از سرشتہ تعلیم یو پی، یا اسی معیار کی دوسری کتاب۔	۳
۷۔ ہندی :	بال پستک حصہ اول دینی تعلیمی کونسل یا ہماری پوتھی بھاگ مل	۶
۸۔ انگریزی :	جانسن پرائمر انیگلو اردو از دارالاشاعت کلکتہ یا انیگلو اردو پرائمر گلوب انگلش یا کوئی دوسری انگلش رائٹنگ کاپی	۶

الثانیۃ الثانیۃ

روزانہ آٹھ گھنٹے ہر گھنٹہ ۳۵ منٹ

موضوع	مضامین نصاب	ہفتہ میں گھنٹوں کی تعداد
۱۔ تجوید :	مشق تجوید مع ضروری قواعد	۳
۲۔ دینیات :	تعلیم الاسلام حصہ چہارم از مفتی کفایت اللہ صاحب و تربیتی مضمون : مثالی حکمراں از مولانا عبدالسلام قدوائی ندوی	۳
۳۔ عربی زبان :	۱) قصص النبیین حصہ دوم (۲۲) القرأۃ الراشدۃ حصہ اول (۳) عربی املا اور عربی بولنے و لکھنے کی مشق از المحاورۃ العربیۃ	۶
۴۔ عربی قواعد :	الف) صرف : تمرین الصرف مع مشق (ب) نحو : تمرین النحو مع مشق	۳
۵۔ اردو :	مولوی اسماعیل میرٹھی کی "اردو کی پانچویں" سے نظم و نثر کے دس منتخب اسباق۔	۳
۶۔ فارسی :	قواعد : جملہ کے اجزاء، مبتدا، خبر، فاعل، فعل، مفعول، ترکیب نحوی، نظم خوانی : بیت بازی کے لیے اشعار یاد کرنا، خطوط نویسی، مضمون نگاری	۶
۷۔ انگریزی :	صفوۃ المصادر، فارسی کی پہلی کتاب مع مشق بول چال و ترجمہ BASIC ENGLISH READER BOOK II	۶
۸۔ سائنس :	NEW LIGHT IN GEN. ENG. BOOK II ابتدائی سائنس مع اردو (یو پی بورڈ)	۶
	الحاقی مدارس میں جہاں سائنس کی تعلیم کی سہولت نہیں باجائز دارالعلوم بجائے سائنس سماجی علوم یعنی جغرافیہ عالم، مختلف براعظموں کے جائے وقوعہ نقشہ میں اہم ممالک مع دارالسلطنت۔ اور اسلامی تاریخ :	
	ہندوستان میں مسلمانوں کی آمد سے بہادر شاہ ظفر تک	
	از ہندوستان کی کہانی مولفہ مولانا عبدالسلام قدوائی ندوی	

الاولی الشانویہ

روزانہ آٹھ گھنٹے ہر گھنٹہ ۳۵ منٹ

موضوع	مضامین نصاب	ہفتہ میں گھنٹوں کی تعداد
۱۔ تجوید:	حدر کی مشق یا دکی ہونی سورتوں کا اعادہ و تجوید	۶
۲۔ دینیات:	تعلیم الاسلام حصہ دوم و سوم از مفتی کفایت اللہ صاحب	۶
و تربیتی مضمون:	رحمت عالم از مولانا سید سلیمان ندوی	
۳۔ اردو:	ہماری زبان حصہ اول و حصہ دوم از مولانا یونس کمالی	
	نور علی میرٹھی، قواعد: پچھلے نصاب کا اعادہ، حروف اور اس کے اقسام	
	انفرادی و اجتماعی نظموں کا یاد کرنا، خطوط نویسی، رخصت کی درخواست۔	۶
۴۔ عربی:	۱۱ قصص النبیین حصہ اول (مع مشق املا و نقل)	۶
	۲۲ دروس الاشیاء و المادۃ العربیہ (مع مشق بات جیت)	۶
۵۔ انگریزی:	LEARN ENGLISH TODAY BOOK II (Rajesh Prakashan)	
	GLOBE OR ANY OTHER ENGLISH WRITING BOOK III	
	NEW LIGHT IN GEN. ENG. I	
۶۔ ہندی:	ہماری پوٹھی حصہ سوم مرکزی مکتبہ اسلامی	۶
۷۔ سائنس:	ابتدائی سائنس ۱ اردو (یو پی بورڈ)	۶
	دارالحق مدارس میں جہاں سائنس کی تعلیم کی سہولت نہیں ہے وہاں باجائز	
	دارالعلوم بجائے سائنس سماجی علوم یعنی جغرافیہ، ایشیا کے مختلف ممالک نقشہ پر	
	ان کے جائے وقوع اور دارالخلافہ وغیرہ (کسی بھی کتاب سے)	
	اور اسلامی تاریخ: خلافت نبی امیہ۔	

سال نهم

الترجمة الثانوية

٤٨ حصة أسبوعياً كل حصة ٣٥ دقيقة

الموضوع	المقررات	عدد الحصص في الأسبوع
التجويد:	فوائد ملكية، معرفة الرسوم، المقدمة الجزرية، تحفة الأطفال	٤
السيرة النبوية:	قصص النبيين ج ١ نصف آخر وج ٥ كاملاً	٦
الفقه:	الفقه الميسر	٦
الإنشاء:	على مستوى الجزء الأول من معلم الإنشاء والتمرين	٦
اللغة العربية:	القراءة الراشدة الجزء الثالث مع التمرينات الشفوية	٦
النحو العربي:	هداية النحو مع التمرينات الشفوية	٦
الصرف العربي:	علم التصريف	٦
الانجليزية:	(نصف اول) HIGH SCHOOL ENGLISH READER	٦
المطالعة والاختبار:	قصص من التاريخ الاسلامي للأطفال - للشيخ الندوي	٤٨

١- على المدرس الإكثار في التمارين وشرحها على السبورة
 ٢- يعنى المدرس بافهام الطلبة اصول القواعد من خلال التمارين و
 يستعين من كتاب النحو الواضح للصفوف الابتدائية -
 ٣- يعنى المدرس بتأهيل الطلبة لفهم نصوص الصرف مثل شذى
 العرف -

درجہ ہشتم

الثالثہ الثانیہ

روزانہ آٹھ گھنٹے ہر گھنٹہ ۳۵ منٹ

موضوع	مضامین نصاب	ہفتہ میں گھنٹوں کی تعداد
۱۔ تجوید: (پہلی ششماہی) تسہیل التجوید مع مشق از سورہ فاتحہ بالترتیب (دوسری ششماہی) مظهر التجوید مع مشق ۳		۳
۲۔ دنیا و دینی مضمون: تعلیم القرآن از مولانا محمد اویس صاحب ندوی ۳		۳
۳۔ عربی زبان: (۱) قصص النبیین حصہ سوم و حصہ چہارم نصف اول ۶		۶
(۲) القراءۃ الراشدہ حصہ دوم ۳		۳
(۳) معلم الانشاء حصہ اول ۱۰ تمیزیں ۳		۳
۴۔ صرف: کتاب الصرف مع زبانی مشق ۶		۶
۵۔ نحو: کتاب النحویع مع زبانی مشق ۶		۶
۶۔ فارسی: گلزار دبستان۔ فارسی کی دوسری (تحریری مشق کے ساتھ) ۶		۶
۷۔ انگریزی: BASIC READER PART III ۶		۶
NEW LIGHT IN GEN. ENG. BOOK III		
۸۔ سائنس: ابتدائی سائنس مع اردو (یو پی بورڈ) ۶		۶
(۱) لحاقی مدارس میں جہاں سائنس کی تعلیم کی سہولت نہیں ہے وہاں بازجائز دارالعلوم بجائے سائنس سماجی علوم یعنی "جغرافیہ: جزیرۃ العرب کا مختصر تعارف بذریعہ نوٹس (کتاب برائے استاد "جزیرۃ العرب" مولفہ مولانا سید محمد رابع حسنی ندوی) (۲) تاریخ و تمدن: انگریزوں کی آمد سے حصول آزادی تک از ہندوستان کی کہانی۔ ملک کے نظم و نسق کا مختصر تعارف نوٹس کے ذریعہ (کتاب برائے استاد "ہماری تاریخ و تمدن" (یو پی بورڈ)		

APPENDIX-C
NISAB (CURRICULUM) OF MADARSATUL
ISLAH, SARAIMIR, AZAMGARH

مَدْرَسَةُ الْإِصْلَاحِ

کا

نصائح

منظور کچھ

مجلس علمی منعقدہ ۶ دسمبر ۱۹۹۳ء



شعبہ نشر و اشاعت

مَدْرَسَةُ الْإِصْلَاحِ سَرِیْمِیْرَ اعْظَمِ گڈھ یوپی

(سراج آرٹ پریس یوگ سرائیمر)

(۲)

نصاب تعلیم منظور کردہ مجلس تعلیمی منعقدہ ۶ فروری ۲۹۴

پہلا مرحلہ - ۱۔ (مکتب) مدت تعلیم ۵ سال

درجہ اول - ۱۔ قرآن مجید (ناظرہ)، قاعدہ عربی، یسر القرآن، قرآن مجید تین پارے مع تصحیح مخارج - ۱۸ پیرڈ فی ہفتہ -

۲۔ اردو : قاعدہ اردو، ہمارا کتاب حصہ اول مؤلفہ افضل مسین اردو کی پہلی کتاب مؤلفہ مولوی محمد اسماعیل

حروف نویسی، نقل، خوشخطی - ۱۸ پیرڈ فی ہفتہ -
۳۔ ریاضی : آؤ حساب سیکھیں پہلی کتاب (این سی ای آر ٹی)

۱۲ پیرڈ فی ہفتہ
درجہ دوم - ۱۔ قرآن مجید (ناظرہ) تین پارے از تک الزل مع تصحیح مخارج،

۱۲ پیرڈ فی ہفتہ
۲۔ اردو : اردو کی دوسری کتاب، مؤلفہ مولوی محمد اسماعیل، مع نقل،

۱۲ پیرڈ فی ہفتہ
۳۔ دینیات و سیرت : سجادین حصہ اول - ۸ پیرڈ فی ہفتہ

۴۔ آرٹ و معلومات عامہ : طلبہ کیلئے کوئی کتاب نہیں ہے، استاذ درج ذیل کتاب کا مطالعہ کر کے بچوں کو پڑھائے۔

(Elementary Science Book)

۴ پیرڈ فی ہفتہ
۵۔ ریاضی : آؤ حساب سیکھیں دوسری کتاب (این سی ای آر ٹی)

۱۲ پیرڈ فی ہفتہ
درجہ سوم - ۱۔ قرآن مجید (ناظرہ) : چھ پارے از لا یحب اللہ مع تصحیح مخارج - ۶ پیرڈ فی ہفتہ

۲۔ اردو : اردو کی تیسری کتاب، مؤلفہ مولوی محمد اسماعیل مع نقل، ۱۱ پیرڈ فی ہفتہ
۱۲ پیرڈ فی ہفتہ

(۳)

۳۔ دینیات و سیرت : سجادین حصہ دوم - ۸ پیرڈ فی ہفتہ
۴۔ آرٹ و معلومات عامہ : گرد و پیش کا مطالعہ (این سی ای آر ٹی) ۴ پیرڈ فی ہفتہ

۵۔ جغرافیہ، جغرافیہ ضلع، علم کلمہ مع نقشہ و اصطلاحات - ۶ پیرڈ فی ہفتہ
۶۔ ہندی : پلانر دہاری چوتھی حصہ اول - ۶ پیرڈ فی ہفتہ

۷۔ ریاضی : آؤ حساب سیکھیں، تیسری کتاب (این سی ای آر ٹی) ۶ پیرڈ فی ہفتہ
درجہ چہارم - ۱۔ قرآن مجید (ناظرہ) نو پارے از و تائین و کا

مع تصحیح مخارج (یسر القرآن کی روشنی میں) ۶ پیرڈ فی ہفتہ
۲۔ اردو : اردو کی چوتھی کتاب نصف اول مؤلفہ مولوی محمد اسماعیل مع مشق

و ترجمہ و قواعد اردو، نقل، املا، مضمون نویسی و خطوط نویسی - ۶ پیرڈ فی ہفتہ
۳۔ سیرت و دینیات : سجادین حصہ سوم - ۸ پیرڈ فی ہفتہ

۴۔ آرٹ و سائنس : گرد و پیش کا مطالعہ دوسری کتاب (این سی ای آر ٹی) ۴ پیرڈ فی ہفتہ

۵۔ جغرافیہ : جغرافیہ صوبہ اتر پردیش مع نقشہ - ۶ پیرڈ فی ہفتہ
۶۔ ہندی : ہمارا چوتھی حصہ دوم مع نقل و املا - ۶ پیرڈ فی ہفتہ

۷۔ فارسی : آؤ نامہ مع مشق و ترجمہ و فارسی کی پہلی کتاب - ۶ پیرڈ فی ہفتہ
۸۔ ریاضی : آؤ حساب سیکھیں چوتھی کتاب (این سی ای آر ٹی) ۶ پیرڈ فی ہفتہ

درجہ پنجم - ۱۔ قرآن مجید (ناظرہ) نو پارے از تائین و کا
و حفظ پارہ علم و تجرید - ۶ پیرڈ فی ہفتہ

۲۔ اردو : اردو کی چوتھی کتاب نصف آخر در سدرس حالی از ابتدا تا ۱۲۵
سدرس مع مشق و ترجمہ و قواعد اردو، مضمون نگاری - ۶ پیرڈ فی ہفتہ

۳۔ سیرت و دینیات : سجادین حصہ چہارم - ۸ پیرڈ فی ہفتہ
۴۔ سائنس : گرد و پیش کا مطالعہ تیسری کتاب (این سی ای آر ٹی) ۴ پیرڈ فی ہفتہ

۵۔ جغرافیہ، جغرافیہ ہند و عالم اسلامی (مختصر) - ۴ پیرڈ فی ہفتہ
۶۔ آرٹ و انگریزی (S.S.)

Let us learn English (N.C.E.R.T.) Book 1

(۴)

Work Book for Let's Learn English (S.S.) Book 1

- ۷ - ہندی : ہماری پڑھنی تیسرا کتاب مع الا ۶ پیرڈ فی ہفتہ۔
۸ - فارسی : فارسی کی دوسری کتاب مع انشاء ۶ پیرڈ فی ہفتہ۔
۹ - ریاضی : آدھ حساب سکھیں پانچویں کتاب (این، سی، ای، آر ٹی) ۶ پیرڈ فی ہفتہ۔

ہدایات برائے مکتب

- (۱) پارہ عم کو درجہ دوم سے درجہ پنجم تک میں تقسیم کر کے حفظ کرایا جائے۔
(۲) اسباق میں تحریری مشق و تمرین کو اہمیت دیجائے، اگر کتاب میں سوالات نہ ہوں یا مشق و تمرین کی ہدایات نہ ہوں تو استاد خود سوالات قائم کرے اور اس مضمون کی دیگر کتابوں کو سامنے رکھ کر مشق و تمرین کی ہدایات طلبہ کو دے اور ان کے تحریری جوابات حاصل کرے مثلاً این، سی، آر، ٹی کی اردو لیدرس سے مشق و تمرین کی ہدایات حاصل کی جاسکتی ہیں۔

دوسرا مرحلہ ۱۔ درجات عالمیت

درجہ عربی اول ۱۔ ۱۔ نحو و صرف : اسباق النحو

- حصہ اول و حصہ دوم انابتاً تا ختم پنجم
مضامین مع تمرین تحریری و تقریری ۱ x ۲ — ۱۸ پیرڈ فی ہفتہ
۲ - عربی زبان : القراءۃ العربیہ حصہ اول و دوم درس ۱۵ تک تبدلات کی تمرینات سے پہلے مع انشاء ۱۲ پیرڈ فی ہفتہ۔
۳ - انگریزی : Text Book Prescribed ۶ پیرڈ فی ہفتہ۔
U. P. Board VII
۴ - سائنس : سائنس کی پہلی کتاب (چھٹی جماعت کے لئے) این، سی، ای، آر ٹی ۶ پیرڈ فی ہفتہ۔

(۵)

ریاضی : حساب پہلی کتاب (چھٹی جماعت کے لئے) این، سی، ای، آر ٹی۔

۶ پیرڈ فی ہفتہ۔

درجہ دوم عربی ۱۔ ۱۔ نحو و صرف : اسباق النحو حصہ دوم از تبدلات

مرتبہ ثلاثی مجرد و تبدلات مخصوصہ ثلاثی مزید مع تمرینات
تقریری و تقریری و تحفۃ الاعراب مع نوٹ و قواعد اللغۃ العربیۃ نصف والنحو الواضح
قواعد اللغۃ الاساسیہ کی روشنی میں) ۱۲ پیرڈ فی ہفتہ۔

عربی زبان : امثال نصف المحکم مکمل و کلیۃ و دمنۃ (باب التناک و ان عربی)

باب القرو والظیم، باب الحماۃ الموطوۃ، باب الجوز والسنور، باب ابن الملک

والطائر فترۃ مع انشاء ۱ x ۲ — ۱۸ پیرڈ فی ہفتہ۔

انگریزی : Text Book Prescribed

U. P. Board VII ۶ پیرڈ فی ہفتہ۔

سائنس : سائنس کی دوسری کتاب (ساتویں جماعت کیلئے) (این، سی، ای، آر ٹی)

۶ پیرڈ فی ہفتہ۔

ریاضی : دوسری کتاب حصہ اول و دوم (ساتویں جماعت کیلئے) این، سی، ای، آر ٹی

۶ پیرڈ فی ہفتہ۔

درجہ سوم عربی ۲۔ ۱۔ نحو و صرف : قواعد اللغۃ العربیۃ لبقیہ نصف

(النحو الواضح و قواعد اللغۃ الاساسیہ کی روشنی میں) ۶ پیرڈ فی ہفتہ

عربی زبان : کلیۃ و دمنۃ (باب الاسد والثور، باب النقص عن امر دمنۃ

باب البوم والغریبان) و صورتی حیۃ الصحابۃ (دوسری ششماہی)

۱۲ پیرڈ فی ہفتہ۔

فسران مجید : از سورہ مدید تا سورہ ناس و حفظ پارہ مسم،

۶ پیرڈ فی ہفتہ۔

تاریخ قبل الاسلام : ۶ پیرڈ فی ہفتہ۔

انگریزی : Text Book Prescribed

U. P. Board VIII ۶ پیرڈ فی ہفتہ۔

(۷)
U. P. Board X ۴ پیریڈ فی ہفتہ

- ۱ - سائنس : سائنس کی چوتھی کتاب نصف آخر (نویں جماعت کے لئے)
۲ - ریاضی : چوتھی کتاب حصہ اول و دوم (نویں جماعت کے لئے)
(این، سی، ای، آر، ٹی) ۴ پیریڈ فی ہفتہ

===== درجہ ششم عربی =====

- ۱ - قرآن مجید : سورہ النام، سورہ نمل، سورہ اسالیب، سورہ آل عمران
۱۲ پیریڈ فی ہفتہ

- ۲ - حدیث : مسلم شریف و تاریخ تدوین حدیث لکچرس ۵ × ۱
۴ پیریڈ فی ہفتہ

- ۳ - ادب عربی : دیوان الحماسہ (باب الحماسہ والمراثی) مکمل و انشاد
و مقالہ نویسی ۱۲ پیریڈ فی ہفتہ

انگریزی Text Book Prescribed

U. P. Board X

- ۵ - سائنس : سائنس کی پانچویں کتاب نصف اول (دسویں جماعت کیلئے)
(این، سی، ای، آر، ٹی) ۴ پیریڈ فی ہفتہ

- ۴ - ریاضی : پانچویں کتاب حصہ اول و دوم نصف اول
(دسویں جماعت کے لئے) (این، سی، ای، آر، ٹی)

۴ پیریڈ فی ہفتہ -

(۶)

- ۴ - ریاضی : تیسری کتاب حصہ اول و دوم نصف اول (آٹھویں جماعت کے لئے) (این، سی، ای، آر، ٹی) ۴ پیریڈ فی ہفتہ

- ۲ - سائنس : سائنس کی تیسری کتاب (آٹھویں جماعت کے لئے) (این، سی، ای، آر، ٹی) ۴ پیریڈ فی ہفتہ

- درجہ چہارم عربی ۱ - ۲ - ۱ - قرآن مجید : سورہ سبأ، سورہ ذہ
و حفظ پارہ ۲۹ — ۱۲ پیریڈ فی ہفتہ

- ۲ - حدیث : مؤطا امام مالک نصف اول مع مصطلحات حدیث
نصف اول ۴ پیریڈ فی ہفتہ

- ۳ - فقہ : قدوری (مختصر دیگر ائمہ کے ضروری اختلافی نوٹ)

- ۴ پیریڈ فی ہفتہ

- ۴ - ادب عربی : محاسن الشعر و صور من حياة الصحابة

- ۴ پیریڈ فی ہفتہ

انگریزی Book Prescribed

U. P. Board IX

- ۴ - سائنس : سائنس کی چوتھی کتاب نصف اول (نویں جماعت کے لئے)
(این، سی، ای، آر، ٹی) ۴ پیریڈ فی ہفتہ

- ۲ - ریاضی : تیسری کتاب حصہ اول و دوم نصف آخر (آٹھویں جماعت کے لئے)
(این، سی، ای، آر، ٹی) ۴ پیریڈ فی ہفتہ

- درجہ پنجم عربی ۱ - ۲ - ۱ - قرآن مجید : سورہ اسرار، سورہ ابراہیم
پارہ ۲۸ — ۱۲ پیریڈ فی ہفتہ

- ۲ - حدیث : مؤطا امام مالک نصف آخر مع مصطلحات حدیث
۴ پیریڈ فی ہفتہ

- ۳ - ادب عربی : جہرۃ خطب العرب ۴ پیریڈ فی ہفتہ

- ۴ - بلاغت : البلاغة الواضحة و انشاد ۴ پیریڈ فی ہفتہ

انگریزی Book Prescribed

- ===== درج ہفتم عربی =====
- ۱ - قرآن مجید : سورہ قاتحہ تا ختم ماندہ مع التکیل فی اصول التلاویح
۱۲ پیریڈ فی ہفتہ
 - ۲ - حدیث و علم فرائض : بخاری شریف و سراجی ۵ × ۱
۶ پیریڈ فی ہفتہ
 - ۳ - ادب عربی : جہرۃ اشعار العرب (معلقات) و انشاء
جاہلی شاعری کی تاریخ تدوین (مصادر الشعر الجاہلی خصالہ)
دفنہ برائے استفادہ ۸ × ۲ × ۲ — ۱۲ پیریڈ فی ہفتہ
 - ۴ - انگریزی : *Text Book Prescribed*
۶ پیریڈ فی ہفتہ *U. P. Board XII*
 - ۵ - سائنس : سائنس کی پانچویں کتاب نصف آخر (دسویں جماعت کیلئے)
(این، سی، ای، آر، ٹی) — ۶ پیریڈ فی ہفتہ
 - ۶ - ریاضی : پانچویں کتاب حصہ اول و دوم نصف آخر (دسویں جماعت کیلئے)
(این، سی، ای، آر، ٹی) — ۶ پیریڈ فی ہفتہ

APPENDIX-D
NISAB (CURRICULUM) OF JAMIATUL
FALAH, BELARIYAGANJ, AZAMGARH

بسم اللہ الرحمن الرحیم

نصاب تعلیم

جامعۃ الفلاح

ابتدائی، ثانوی، متوسطہ، عالمیت اور فضیلت

(برائے طلبہ و طالبات)

مع قواعد و ضوابط

سن اشاعت: ۱۴۲۲ھ (۲۰۰۱ء)

★★★

*

★★★

منجانب

شعبہ رابطہ عامہ جامعۃ الفلاح

JAMIATUL FALAH

Bilariaganj Azamgarh U.P.

Pin: 276121

☎: 05466-25149, 25140, 25160, 25192, 25115

موجودہ مادہ پرستانہ دور، اخلاقی قدروں سے عاری ماحول، اور غیر اسلامی افکار و نظریات کی یلغار کے مقابلہ میں جہد الفلاح نے اپنے سامنے جو اعلیٰ مقاصد رکھے ہیں وہ یہ ہیں:

- ۱۔ ایسے افراد تیار کرنا جو:
 - الف۔ قرآن و سنت کا گہرا علم اور دینی بصیرت رکھتے ہوں۔
 - ب۔ جن کی نظر وقت کے اہم مسائل پر ہو اور غیر اسلامی افکار و نظریات سے واقف ہوں۔
 - ج۔ اسلامی اخلاق و کردار کے حامل ہوں۔
 - د۔ احیائے دین اور اعلیٰ حکمت اللہ کے جذبہ سے سرشار ہوں۔
 - ہ۔ گروہی، جماعتی اور فقیہی اختلافات سے بالاتر ہو کر وسعت قلب و نظر کے ساتھ معاشرے کی اصلاح و تعمیر کا فریضہ انجام دے سکیں۔
- ۲۔ ایسا نصاب تعلیم زیر عمل لانا جس میں دینی اور عصری علوم کا بہترین امتزاج ہو اور جامعہ کی اساس سے ہم آہنگ ہو۔
- ۳۔ اسلام کی خدمت کے لیے دور جدید کے تقاضوں کے مطابق فکری، علمی اور تحقیقی مواد فراہم کرنا۔
- ۴۔ فنی اور تکنیکی اور پیشہ ورانہ تعلیم کا اس طرح اہتمام کرنا جو مقاصد جامعہ سے ہم آہنگ ہو۔

حضرات!

یہ مقاصد اپنی اہمیت و افادیت اور ملی ضرورت کے لحاظ سے انتہائی مہتم بالشان ہیں۔ ان کے حصول کے لیے ہم کی الامکان پوری جدوجہد کر رہے ہیں تاہم وسائل کی کمی کی وجہ سے جامعہ کے تمام مجوزہ منصوبے زیر عمل نہیں آسکے ہیں۔ اللہ تعالیٰ کی توفیق شامل حال رہی اور آپ کا گراں قدر تعاون حاصل رہا تو ان شاء اللہ بتدریج پیش نظر منصوبے پایہ تکمیل کو پہنچ جائیں گے۔ جامعہ کے ساتھ اللہ تعالیٰ کا یہ بھی ایک فضل خاص رہا ہے کہ مختصر مدت میں ہی اسے بڑی شہرت اور مقبولیت حاصل ہوئی جس کی وجہ سے ہر سال سیکڑوں طلبہ و طالبات جامعہ میں داخلہ کے خواہشمند ہوتے ہیں لیکن جگہ کی قلت کی وجہ سے مجبوراً بہت ساری درخواستوں کو انتہائی افسوس کے ساتھ نامنظور کرنا پڑتا ہے اور ان کے سرپرستوں سے معذرت کی جاتی ہے۔ مسلم بچیوں کی تعلیم و تربیت کی اہمیت بالکل واضح ہے۔ جامعہ نے شروع ہی سے اس کی طرف توجہ دی چنانچہ بچیوں کے لیے الگ شعبہ قائم ہے جس میں ابتدائی سے فضیلت تک تعلیم کا نظم ہے اس شعبہ میں اس وقت تین ہزار سے زائد بچیاں زیر تعلیم ہیں اور ہر سال سو سے زائد طالبات فضیلت کی تکمیل کرتی ہیں۔

فنی تعلیم کی اہمیت محسوس کرتے ہوئے جامعہ نے طلبہ و طالبات کے لیے کمپیوٹر ٹریننگ سنٹر قائم کیا ہے۔ فی الوقت فضیلت کے طلبہ غیر درسی اوقات میں تربیت حاصل کر رہے ہیں۔

نظام تعلیم کا اجمالی خاکہ اور شعبہ ہائے جامعہ

جامعہ میں ایک ”کلمہ اور مرہونہ نظام تعلیم“ مقرر کیا گیا ہے جس کی مدت ۱۰ سال ہے۔ یہ

خصوصیات

- قرآن و حدیث کی محققانہ تعلیم
- عمدہ اور صالح تربیت
- دینی و عصری علوم کا حسین امتزاج
- طالبات کے لیے ابتدائی تا فضیلت مستقل شعبہ
- دعوت دین اور اصلاح امت کے لیے افراد سازی
- وسعت نظر اور کشادہ ظرفی
- فنی و ٹیکنیکل تعلیم

شعبہ جات

☆☆☆☆☆

- شعبہ تعلیم و تربیت
- شعبہ رابطہ عامہ
- شعبہ تعمیر و ترقی
- شعبہ داخلہ و امتحان
- شعبہ دعوت و افتاء
- شعبہ کتب خانہ
- شعبہ فنی تربیت
- شعبہ مطبعہ
- شعبہ مالیات

صلاحیت میں اضافہ کرنے اور اجتماعی کاموں کو انجام دینے کی مشق بہم پہنچانے کے لیے طلبہ میں جمعیۃ اطلبہ اور طالبات میں جمعیۃ الطالبات سرگرم عمل ہے اس کی سرپرستی مہتمم تعلیم و تربیت اور نگرانی نگران اعلیٰ کرتے ہیں۔ مطلوبہ مقاصد کے حصول کے لیے حسب ذیل وسائل و ذرائع استعمال ہوتے ہیں۔ لائبریری، دارالمطالعہ، ہفتہ وار جلسے، قلمی رسائل، وال میگزین، مختلف النوع مقابلے، تعلیمی مظاہرہ اور سالانہ میگزین۔ اپنی اپنی انجمن کا جملہ انتظام و انصرام طلبہ و طالبات اپنے اساتذہ و معلمات کی رہنمائی میں خود ہی کرتے ہیں اور مختلف شعبہ جات کے تحت اپنی مفوضہ ذمہ داریاں ادا کرتے ہیں۔

مرکزی لائبریری (المکتبة المركزية)

تعلیمی ادارے کے لیے لائبریری کی اہمیت بالکل واضح ہے اس کے بغیر نہ تو علمی فضا پیدا ہوتی ہے اور نہ ہی تشنگان علوم کی سیرابی کا سامان بہم ہوتا ہے۔ اسی لیے جامعہ نے شروع سے اس کی طرف توجہ دی اور کتب خانہ قائم کیا۔ پہلے یہ کتب خانہ ایک ہال میں تھا لیکن اب الحمد للہ ایک معیاری رت میں منتقل ہو چکا ہے۔ اس میں اگرچہ معتد بہ تعداد میں عربی کی فنی و علمی کتابیں اور اہم مصادر نیز اردو، ہندی اور انگریزی میں ذخیرہ موجود ہے تاہم ضروریات کے لحاظ سے ناکافی ہے اس لیے مسلسل مزید کتابوں کی فراہمی کی پوری کوشش جاری ہے۔

شعبہ امتحانات و داخلہ

جامعہ میں داخلہ ٹیسٹ اور امتحانات کے نظم و انصرام اور امتحان و داخلہ سے متعلق دیگر امور کی انجام دہی کے لیے ایک مستقل شعبہ سرگرم عمل ہے۔ شعبہ کے ذمہ دار مہتمم تعلیم و تربیت کی ہدایات کے مطابق اپنے فرائض انجام دیتے ہیں۔ جامعہ میں دو امتحانات، ششماہی اور سالانہ ہوتے ہیں۔ شرکت امتحان کے لیے شعبہ اعلیٰ میں ۷۰٪ اور شعبہ ثانوی میں ۶۵٪ حاضری ضروری ہوتی ہے۔ کامیاب طلبہ و طالبات کو حسب ضابطہ نتائج اور اسناد وغیرہ فراہم کی جاتی ہیں۔

شعبہ رابطہ عامہ

ناظم جامعہ کی براہ راست نگرانی میں یہ شعبہ سرگرم عمل ہے۔ جس کے ذریعہ جامعہ کے محسنین سے رابطہ رکھنا، نشر و اشاعت کے امور انجام دینا، ادارہ علیہ کو فعال بنانا اور تنظیم مکاتیب کا کام انجام پاتا ہے۔

داخلہ سے متعلق ضروری قواعد و ضوابط

جامعہ کا تعلیمی سال ۶ شوال سے شروع ہو کر ۲۵ شعبان کو ختم ہوتا ہے۔ داخلے عموماً ۲۰ شوال تک ہوتے ہیں۔

ضوابط داخلہ:

- ۱۔ داخلہ سے متعلق جملہ خط و کتابت مہتمم تعلیم و تربیت سے ہونی چاہیے۔
- ۲۔ درجہ اول ابتدائی میں داخلہ کے وقت عمر کم از کم پانچ سال ہونی چاہیے۔
- ۳۔ دارالاقامہ میں درجہ ششم سے نیچے داخلہ نہیں ہوتا۔
- ۴۔ امیدوار داخلہ کو جامعہ کے مطبوعہ داخلہ فارم پر اپنی درخواست اس طرح بھیجینی چاہیے کہ ۱۰ رمضان تک دفتر اہتمام پہنچ جائے۔

تین مراحل میں منقسم ہے۔

- ۱۔ **مرحلہ ابتدائی:** مدت تعلیم پانچ سال۔ درجہ اول تا درجہ پنجم۔ ان درجات میں ناظرہ و بیانات، اردو، ہندی، انگریزی، حساب، جنرل سائنس اور جغرافیہ کی تعلیم اس طرح دی جاتی ہے کہ طلبہ کا معیار سرکاری پرائمری اسکول سے بہتر ہوتا ہے۔
- ۲۔ **مرحلہ ثانوی:** مدت تعلیم تین سال، درجہ ششم تا درجہ ہشتم۔ ان درجات میں اردو، ہندی، انگریزی، فارسی، و بیانات، سیرت، تاریخ، اور جغرافیہ کے علاوہ سرکاری جونیئر ہائی اسکول کے معیار کی ریاضی اور سائنس کی تعلیم ہوتی ہے۔
- ۳۔ **مرحلہ اعلیٰ:** مدت تعلیم آٹھ سال۔ اس مرحلہ کی تین منزلیں ہیں۔

الف۔ **متوسطہ** (عربی اول تا عربی سوم)

ان درجات میں عربی زبان و ادب، فقہ اسلامی، حدیث، تجوید، صرف و نحو، ترجمہ قرآن، ہید، عربی انشاء اور تاریخ و جغرافیہ کے علاوہ ہائی اسکول کے معیار کی انگریزی گرامر سیاسیات اردو اور ہندی کی تدریس ہوتی ہے۔

ب۔ **عالمیت** (عربی چہارم و عربی پنجم)

ان درجات میں اسلامی علوم سے بہرہ ور کرنے کے ساتھ ساتھ جدید علوم سے بھی ضروری حد تک واقفیت بہم پہنچائی جاتی ہے۔ چنانچہ عربی زبان و ادب، تفسیر، حدیث، اصول حدیث، اصول تفسیر، عقائد، فرائض، فقہ اسلامی، اصول فقہ، منطق و فلسفہ، عربی انشاء، اور تاریخ و جغرافیہ کے ساتھ انگریزوں کے معیار کی انگریزی اور معاشیات پڑھائی جاتی ہے۔ عالمیت کی سند کی بنیاد پر مختلف ٹیوں میں بی اے اور بی یو ایم ایس میں داخلہ ملتا ہے اور بیرون ملک بھی سند منظور ہے۔

ج۔ **فضیلت** (عربی ششم تا عربی ہشتم)

اس منزل میں اسلامی علوم و عربی زبان و ادب میں ماہرانہ دسترس پیدا کرنے اور علوم جدید سے بہرہ ور ہونے کی غرض سے، امتیاز بہم پہنچانے کا نظم اس طرح کیا جاتا ہے کہ فارغین ملک و ملت کی مختلف ضرورتوں کی سیل میں اور اعلیٰ مدرس، فاضل مصنف اور دردمند مبلغ اور مخلص قائد ثابت ہوں۔ اس منزل میں چند لازمی عمومی مضامین کے علاوہ خصوصی مضمون طالب علم اپنی پسند کے مطابق منتخب کرتا ہے۔ چنانچہ اس منزل میں تفسیر، اصول تفسیر، حدیث، اصول حدیث، فقہ، اصول فقہ، اسرار شریعت، عقائد، ادب عربی، ادیان و تحریکات اور دعوت و تاریخ دعوت کے ساتھ بی اے کے معیار کی انگریزی اور ایجوکیشن کی تدریس ہوتی ہے۔

طالبات کے شعبہ میں یہ نظام تعلیم اسی طرح نافذ ہے البتہ ان کی ضروریات کے پیش نظر ہوم سائنس اور سلا کی کڑھائی کا اضافہ ہے۔

شعبہ حفظ: مدت تعلیم تین سال۔ اس شعبہ میں حفظ و تجوید کے ساتھ انگریزی اور اردو کی تعلیم بھی دی جاتی ہے تاکہ تکمیل کے بعد طلبہ عربی اول میں داخل ہو سکیں۔ اس شعبہ میں داخلہ کے لیے درجہ پنجم پاس ہونا ضروری ہے۔ تکمیل کے بعد سال بھر دور کے لیے ہے۔

جمعیتہ الطالبہ و جمعیتہ الطالبات

ہم نصابی سرگرمیوں کو منظم کرنے، تقریری و تحریری ملاہیتوں کو پروان چڑھانے، علمی

وظائف - ایسے طلبہ جو مصارف طعام برداشت نہیں کر سکتے ان کو حسب گنجائش وظیفہ دیا جاتا ہے جس کے ضوابط یہ ہیں:

- ۱۔ وظیفہ نصف شعبہ اولیٰ اور شعبہ حفظ کے لیے خاص ہیں۔
 - ۲۔ وظیفہ کی درخواست جامعہ کے فارم پر ۱۰ ہر رمضان تک پہنچ جائے۔
 - ۳۔ ضرورت کے مطابق ہر سال تجدید وظیفہ کی درخواست جامعہ کے فارم پر دینا ضروری ہے۔
 - ۴۔ تجدید وظیفہ اسی وقت ممکن ہوتا ہے جب طالب علم کم از کم سیکنڈ ڈویژن سے کامیاب ہو اور اس کی تربیتی رپورٹ قابل اطمینان ہو۔
- نوٹ:** تعلیم طلبہ وظائف کے پاس ہر موسم کے لحاظ سے بستر، کم از کم چار جوڑے شائستہ کپڑے، ناشتہ دان اور داٹا ہونا چاہیے۔

مرحلہ ابتدائی (طلبہ وظائف)

درجہ اول

مضمر	کتابیں	ہفتہ وار گھنٹیاں
دینیات	عقائد، عبادات، مسجد اور نماز	۱۲
اردو	طہارت و صفائی، آداب زندگی وغیرہ	
حساب	ہماری کتاب قاعدہ (تخلیق و ترقی) (روانی سے پڑھنا، نقل و املا)	۱۲
عام معلومات	جدید ریاضی حصہ اول (افضل حسین)	۱۲
تھیل کود	جسم کے اعضاء، کپڑے اور بدن کی صفائی	۶
	گھریلو جانور، پھلوں کے نام، ہنریاں	۶

درجہ دوم

ناظرہ	تیسیر القرآن (سید حامد علی)	۹
اردو	ہماری کتاب اول (افضل حسین) کہانیاں، نقل و املا	۱۲
دینیات	وضو، غسل اور نماز کا طریقہ، حکم کلیہ مع ترجمہ	۳
جزل سائنس	عام معلومات حصہ اول (افضل حسین)	۶
حساب	جدید ریاضی حصہ دوم	۱۲
تھیل اور ورزش		۶

درجہ سوم

۹	بارہ کھلم کھلم مع حفظ سورہ الفیل تا سورہ الناس	ناظرہ
۱۲	(۱) ہماری کتاب حصہ دوم (افضل حسین)	اردو
۳	(۲) پیاری نظمیں اول، اخلاقی کہانیاں اول	دینیات
۶	سجادین اول (افضل حسین) پیارے رسول	جزل سائنس
۹	عام معلومات حصہ دوم (افضل حسین)	حساب
۶	جدید ریاضی حصہ سوم	ہندی
۳	ہماری پوری پر انگریز، نقل و املا	انگلش
	My ABC (Al-Qalam)	

انصاب تعلیم

(۶)

بلدۃ الفلاح

- ۵۔ منظوری کی اطلاع کے بغیر بغرض داخلہ قصد سفر سے احتراز کرنا چاہیے۔
- ۶۔ ثانوی اور اعلیٰ درجات میں داخلہ کے خواہشمند امیدواران کا متعینہ تاریخوں میں داخلہ ٹیسٹ ہوگا اور اس میں کامیابی کے بعد ہی داخلہ ممکن ہوگا۔
- ۷۔ عالمیت اور فضیلت کے سال اول یعنی عربی چہارم اور عربی ششم ہی میں داخلہ ممکن ہوگا۔

اخراجات بوقت داخلہ

- ۱۔ داخلہ فیس = ۲30/- ماہانہ تعلیمی فیس شعبہ اعلیٰ میں = 50/- شعبہ ثانوی = 35/- شعبہ ابتدائی = 5/-
- ۲۔ بورڈ رطلب و طالبات سے زر ضمانت مٹخ ۶۰۰ روپے اور پیشگی فیس خوراک ۳۰۰ روپے۔
- ۳۔ ایئریری فیس شعبہ ثانوی و اعلیٰ میں غیر بورڈ رطلب سے ماہانہ پانچ روپے۔
- ۴۔ بورڈ رطلب و طالبات سے بوقت داخلہ فرنیچر فنڈ میں ایک ہزار روپے مزید جمع کرایا جاتا ہے جس میں سے سالانہ دوسو روپے کے حساب سے وضع ہوتا ہے۔ اگر کوئی طالب پانچ سال سے کم عمر ہو جائے تو بقیر رقم واپس کر دی جاتی ہے۔

۵۔ بورڈ رطلب و طالبات سے سالانہ دوشنی، گیم، اور لائبریری فیس ایک ہزار روپے۔

۶۔ بورڈ رطلب و طالبات سے بوقت داخلہ فرنیچر فنڈ میں ایک ہزار روپے مزید جمع کرایا جاتا ہے جس میں سے سالانہ دوسو روپے کے حساب سے وضع ہوتا ہے۔ اگر کوئی طالب پانچ سال سے کم عمر ہو جائے تو بقیر رقم واپس کر دی جاتی ہے۔

۷۔ استثنائی فیس شعبہ اعلیٰ میں = 30/- شعبہ ثانوی = 20/- شعبہ ابتدائی = 10/-

نوٹ: فیس کی شرحوں میں تبدیلی ہوتی رہتی ہے۔

دارالاقامہ: بیرونی طلبہ کے لیے دارالاقامہ کا نظم ہے۔ تمام بیرونی طلبہ کا دارالاقامہ میں رہنا لازم ہے۔ مقیم طلبہ کی نگرانی متعدد ذمہ دار کرتے ہیں۔ دارالاقامہ کے قواعد و ضوابط کی پابندی لازم ہے۔ مقیم طلبہ کے لیے ۲۴ گھنٹہ کا نظام الاوقات اس طرح مرتب کیا گیا ہے کہ تعلیمی و تربیتی لحاظ سے اچھے نتائج مرتب ہوں۔ سرپرستوں سے یہ درخواست ہے کہ اپنے بچوں کو ضرورت سے زیادہ رقم دے کر ان کے گزرنے کا سبب نہ بنیں۔ بچوں کے لیے شانستہ اور شریفانہ لباس بنوائیں۔ طلبہ کی درس میں غیر حاضری نقصان دہ ہے، اس لیے بلاوجہ ہر چھوٹی بڑی تقریب میں گھر نہ بلائیں۔ جامعہ کی تعطیلات حسب ذیل ہیں ان کو ملحوظ رکھیں۔

۱۔ تعطیل کلاں ۲۶ شعبان تا ۵ شوال ۲۔ تعطیل عید الفطر ۹ ربیع الثانی تا ۱۳ ربیع الثانی

۳۔ میاں والی ۱۲ ربیع الاول ۴۔ یوم آزادی ۱۵ اگست

۵۔ یوم جمہوریہ ۲۶ جنوری ۶۔ تعطیل گرما ۲۰ مئی تا ۱۵ جون

تعطیل میں سچے گھر جائیں تو وہاں بھی انہیں نماز وغیرہ کا پابند رکھیں۔ طلبہ کو گھر جانے کے لیے ریلوے کسٹیشن تعطیل گرما اور تعطیل کلاں کے موقع پر دیا جاتا ہے۔ کوئی طالب علم اگر فرار ہو جائے تو اس کی اطلاع سرپرست کو دینے کے علاوہ کوئی ذمہ داری جامعہ پر عائد نہیں ہوگی۔

مطبخ: مقیم طلبہ و طالبات کے کھانے کے نظم کے لیے جامعہ میں مطبخ کا شعبہ ہے کھانے میں عموماً دال، چاول، روٹی، ہنری اور ہفتہ میں تین بار گوشت ہوتا ہے۔ صبح کو بلکے پھلکے ناشتہ کا بھی نظم ہے۔ کھانے کی فیس متعین نہیں ہے بلکہ ماہانہ خرچ کے حساب سے فیس کا تعین ہوتا ہے۔ ماہ بہ ماہ فیس طعام کی ادائیگی ضروری ہے۔ بقایا جات کی وجہ سے نظم میں دشواری ہوتی ہے۔

درجہ ہفتم		
۶	رسالہ وحیات (ابوالاعلیٰ مودودی) نصف اول	وحیات
۶	رحمت عالم (سید سلیمان ندوی) مع حفظ سورۃ الفاتحہ و سورۃ الفلق	اردو
۳	ہماری کتاب	فارسی
۶	فارسی کی پہلی کتاب مع آمد نامہ	ہندی
۳	سابقہ پر مضاف اول	تاریخ
۳	آئینہ تاریخ دوم	جغرافیہ
۶	ہمارا کرہ زمین دوم	سائنس
۶	(برائے طلبہ) ابتدائی سائنس دوم	ہوم سائنس
۶	(برائے طالبات) گھریلو سائنس vii (ایس اے رحمان)	نسب
۹	ارجمتیک دوم بلجیر اوچو میٹری دوم	انگلش
۶	Basic English Reader (ii)	
	General English For Juniors (معاون کتاب)	

درجہ ہشتم		
۶	رسالہ وحیات (ابوالاعلیٰ مودودی) نصف آخر	وحیات
۶	خلفائے اربعہ مع حفظ سورۃ الباقہ و سورۃ الفکویر	اردو
۳	قصیری ادب نظم و نثر (منتخبات)	فارسی
۶	فارسی کی دوسری کتاب	ہندی
۳	سابقہ پر مضاف آخر	تاریخ
۳	ہماری تاریخ و علم تمدن	جغرافیہ
۶	ہمارا کرہ زمین سوم	سائنس
۶	(برائے طلبہ) ابتدائی سائنس سوم	ہوم سائنس
۶	(برائے طالبات) گھریلو سائنس viii (تاجور سامری)	نسب
۹	ارجمتیک سوم بلجیر اوچو میٹری سوم	انگلش
۶	Basic English Reader (iii)	
	General English For Juniors (معاون کتاب)	

By S. Abdullah M.A.

نوٹ: ابتدائی درجات میں ۲۰۰۲ء انگلش کے لیے پہلا سال ہے۔ اس لیے درجہ سوم کی کتاب "My ABC" چہارم اور پنجم میں بھی پڑھائی جائے گی۔ اگلے سال درجہ چہارم و پنجم میں English Reader (A) پڑھائی جائے گی۔ اس کے بعد تینوں درجات میں نصاب کے مطابق کتابیں زیر درس ہوں گی۔ ثانوی درجات میں طالبات کے لیے سائنس کی جگہ ہوم سائنس ہے۔



۹	ابتدائی دس پارہ مع حفظ سورہ اعلق تا سورہ الصمۃ	تاظرہ
۳	سچا دین سوم (افضل حسین)	دینیات
۱۲	ہماری کتاب سوم (افضل حسین) اخلاقی کہانیاں دوم	اردو
۶	ہماری پوچی اول (افضل حسین)	ہندی
۳	ہماری دنیا اول (افضل حسین)	جغرافیہ
۳	عام معلومات سوم (افضل حسین)	جزل سائنس
۹	جدید ریاضی پہلا (افضل حسین)	حساب
۳	English Reader (A) (Al-Qalam)	انگلش

درجہ پنجم

۹	گیارہواں پارہ سے آخر تک مع حفظ سورہ انفجر تا سورہ التین	تاظرہ
۳	سچا دین سوم (افضل حسین)	دینیات
۱۲	ہماری کتاب چہارم (افضل حسین) نقل واطلا، مضمون نویسی	اردو
۶	ہمارے نئے اول و دوم، اخلاقی کہانیاں سوم	ہندی
۳	ہماری پوچی دوم (افضل حسین)	جغرافیہ
۳	ہماری دنیا دوم (افضل حسین)	جزل سائنس
۹	عام معلومات چہارم (افضل حسین)	حساب
۳	جدید ریاضی پنجم (افضل حسین)	انگلش
۳	English Reader(1) (Al-Qalam)	

مرحلہ ثانوی (طلبہ ن طالبات)

درجہ ششم

۶	سچا دین چہارم (یوسف املائی)	دینیات
۹	مع حفظ سورہ البروق تا الفاشیہ	اردو
۹	ہماری کتاب پنجم (افضل حسین) اخلاقی کہانیاں چہارم	ہندی
۶	ہماری پوچی سوم (افضل حسین)	تاریخ
۳	آئینہ تاریخ اول	جغرافیہ
۳	ہماری دنیا سوم (افضل حسین)	سائنس
۶	(برائے طلبہ) ابتدائی سائنس اول	ہوم سائنس
۱۱	(برائے طالبات) گھریلو سائنس vi (شیخ نسیم احمد)	حساب
۹	ارٹھمیک اول، الجبرا جیومیٹری اول	انگلش
۶	Basic English Reader(i)	
	General English For Juniors (عوامی کتاب)	

۱	کلیہ دوم (ابتدائی چھ ابواب) دروس الملخص حصہ سوم	نسب تعلیم
۲	دیوان النحاس (باب الادب) مع حفظ ابتدائی ۱۵۰ اشعار	عربی زبان
۳	قطر الخندی	ادب
۴	معلم الانشاء دوم (ابتدائی ۲۶ تقریبات)	نحو
۵	یو پی بورڈ درجہ دس کی کتاب	انشاء
۶	General English for You (مساویں کتاب)	انگریزی
۷	عربی دوم کی کتاب کا نصف ثانی	انگریزی II
۸	”	اردو
۹	”	ہندی
۱۰	(برائے طلبہ)	سیاسیات
۱۱	(برائے طالبات)	ہوم سائنس
۱۲	تاریخ اسلام از شاہ معین الدین (مہدوی)	تاریخ
۱۳	جغرافیہ عالم اسلام از عبدالمجید	جغرافیہ
<h2>مرحلہ عالمیت</h2>		
<h3>عربی چھترم</h3>		
۱	سورہ السبأ تا الواقعہ	تفسیر
۲	مع حفظ سورۃ الفتح، الحجرات، ق، الرحمن، الواقعہ	
۳	اصول تفسیر - مقدمہ اصول تفسیر ابن تیمیہ	
۴	بلوغ المرام (نصف آخر)	حدیث
۵	تیسیر مصطلح الحدیث (الباب الاول مع خلاصہ مقدمہ)	اصول حدیث
۶	العقیدۃ الواسطیۃ (ابن تیمیہ)	عقیدہ
۷	القندوری کتاب الطلاق تا قسم کتاب	فقہ
۸	حمزۃ خطب العرب عبد الرسول و عبد البی بکر	عربی زبان
۹	پاشتنائے خطب النور	ادب
۱۰	دیوان النحاس (باب المراثی ۳۰۰ اشعار) مع حفظ ۷۵ اشعار	تاریخ
۱۱	تاریخ اسلام (شاہ معین الدین) عبد خفائے راشدین	جغرافیہ
۱۲	جغرافیہ عالم اسلام (عبدالمجید)	انشاء
۱۳	معلم الانشاء دوم (۲۷ تا ۵۰ تقریبات)	انگریزی
۱۴	یو پی بورڈ درجہ گیارہویں کی کتاب	اردو ادب
۱۵	ادنیٰ سیارے (نظم و نثر) مؤلف - طفیل الرب	ہندی
۱۶	انٹرمیڈیٹ کدھر گیا - ڈاکٹر ست شرما، نصف اول	
۱۷	انٹرمیڈیٹ کاویا ٹنڈلی - ڈاکٹر بی آر شرما، نصف اول	
۱۸	(برائے طلبہ)	معاشرات
۱۹	(برائے طالبات)	ہوم سائنس

عربی درجات (طلبہ و طالبات)

مرحلہ متوسطہ

عربی اولی

۱۱	مبادی القراءة الرشيدة اول وثانی دروس اللغة اول (معاون کتاب)	عربی زبان
۶	اسباق النحو اول	نحو
۱۲	اسباق النحو دوم	صرف
۶	معلم الانشاء اول (نصف اول)	انشاء
۱	مع حفظ تہ سواں پارہ (نصف آخر)	تجوید
۳	یو پی بورڈ درجہ نو کی کتاب (نصف اول)	انگریزی i
۶	General English for You (معاون کتاب)	انگریزی ii
۱	اردو کی نئی کتاب درجہ نو کے لیے (NCERT) شس الزمن فاروقی	اردو
۱	مکدھ سنگھن درجہ نو، کاویہ سنگھن - ڈاکٹر سنت شرن شرما	ہندی
۱	(برائے طلبہ)	سیاسیات
۲۲	(برائے طالبات)	ہوم سائنس

عربی دوم

۱۱	القراءة الرشيدة اول وثانی، امثال آصف الکبیر دروس اللغة دوم (معاون کتاب)	عربی زبان
۶	قواعد اللغة العربية، هداية النحو	نحو
۶	تمرينات عامه، خاميات ابواب	صرف
۶	معلم الانشاء اول (نصف آخر)	انشاء
۱	مع حفظ تہ سواں پارہ (نصف اول)	تجوید
۳	یو پی بورڈ درجہ نو کی کتاب (نصف ثانی)	انگریزی i
۶	General English for You (معاون کتاب)	انگریزی ii
۱	اردو کی نئی کتاب درجہ دو کے لیے (NCERT) گوپی چند ریم	اردو
۱	مکدھ سنگھن درجہ دو، کاویہ سنگھن - ڈاکٹر سنت شرن شرما	ہندی
۱	(برائے طلبہ)	سیاسیات
۲۲	(برائے طالبات)	ہوم سائنس

القدوری از ابتدائتا کتاب الحج

عربی سوم

۶	ورة الحديد تا سورة الناس	تفسیر
۶	حفظ سورة الصف والجمعة والمنافقون	
۶	نزل والمنذر والقيامة والدھر	
۶	بلوغ المرام (نصف اول)	حدیث
۶	درہ ری کتاب البیوع تا کتاب الرضاع	فقہ

سال دوم (عربی ہفتم)

۹	سورة الانعام تا التوبة	تفسیر
	مع حفظ سورة التوبة	
۳	الصحيح لمسلم (منتخبات)	حدیث
۳	بدلیہ المجتہد اول (منتخبات)	فقہ مقارن
۶	جمہرۃ خطب العرب احمر الجاحل ۱۳۱۱ھ بانتشاء ۱۳۱۳ھ	عربی ادب وانشاء
	معلقات امرؤ القیس بلید، ناعقہ، عتترہ	
۱	اردو تنقید کا ارتقاء۔ عبادت بریلوی	اردو تنقید نگاری
۲	فن تعلیم و تربیت۔ افضل حسین، معاون کتاب	ایجوکیشن
۶	پورواچل یونیورسٹی بی اے سال دوم کا کورس	انگریزی

سال سوم (عربی ہشتم)

۹	سورة الفاتحة تا المائدة	تفسیر
	مع حفظ الجزء الاول	
۳	الصحيح للبخاري (منتخبات)	حدیث
۳	بدایۃ المجتہد دوم (منتخبات)	فقہ مقارن
۳	حجة الله البالغة (منتخبات)	اسرار شریعت
۶	معلقات حارث بن حلزة والاعشى	عربی ادب و
	مقدمة ابن خلدون (منتخبات)	تاریخ ادب عربی
۶	تاریخ الادب العربی شوقی ضیف (منتخبات)	
	پورواچل یونیورسٹی بی اے فائنل کا کورس	انگریزی
	ہیڈ نوٹ: طالب علم کو خصوصی مضمون سے متعلق ایک تحقیقی مقالہ پچاس صفحات کا لکھنا ہوگا۔ عنوان کا تین سال اول میں ہو جائے گا۔	

Special

خصوصی مضامین

التفسير وعلوم القرآن

سال اول (عربی ششم)

۹	سورة الفاتحة تا الاعراف (تفسير ابن كثير)	تفسیر
۱	الفوز الكبير	اصول تفسیر
۲	مناهل العرفان للزرقاني	علوم القرآن
۳	التفسير والمفسرون للذمبي	مناہج التفسیر
۳	تفسير آیات الاحکام للصابوني	احکام القرآن

صفحہ	عربی پنجم	نصاب تعلیم
۹	سورہ مریم تا الاحزاب، مع حفظ سورہ مریم و یس و السجدة	تفسیر
۶	اصول تفسیر - مقدمہ نظام القرآن للفراہی	حدیث
۶	الموطا للامام مالک (منتخبات)	فقہ
۳	ہدایہ اولین و آخرین (منتخبات)	اصول فقہ
۶	علم اصول الفقہ للخلاف	عربی زبان
۶	جمہرۃ خطب العرب، الخطب والوصایا	ادب
	فی احصر النواہی الاول ۵۳ تا ۵۴	
	دیوان النمازہ (باب النمازہ ۳۰۰ اشعار) مع حفظ ۱۰۰ اشعار	انشاء
۱	معلم الانشاء دوم تمرینات عامہ	بلاغت
۲	البلاغۃ الواضحة	فرائض
۳	السراجی	منطق و فلسفہ
۱	اصطلاحات مشہورہ	انگریزی
۶	یو پی بورڈ ہاؤس کی کتاب	اردو
۱	عربی چارم کی کتابوں کا نصف ثانی	ہندی
۱	” ” ”	معاشیات
۳	(برائے طلبہ)	ہوم سائنس
۳	(برائے طالبات)	

نوٹ: عربی پنجم میں ایک مقالہ تیار کرنا بھی لازمی ہے۔

☆☆☆

مرحلہ فضیلت (طلبہ و طالبات)

نوٹ: اس مرحلہ میں پانچ گھنٹیاں لازمی عمومی مضامین کے لئے ہوں گی اور تین گھنٹیاں خصوصی مضامین کے لئے ہوں گی جس کا انتخاب طالب علم خود کرے گا۔

عمومی مضامین Compulsory Subjects

سال اول (عربی ششم)

صفحہ	عربی ششم	نصاب تعلیم
۹	سورۃ یوسف تا الکہف	تفسیر
۳	مع حفظ سورۃ یوسف و ابراہیم	حدیث
۲	السنن لابن داؤد (منتخبات)	عقیدہ
۳	شرح العقیدۃ الطحاویۃ (منتخبات)	فقہ مقارن
۶	بدایۃ المجتہد اول (منتخبات)	عربی ادب
	جمہرۃ خطب العرب من العهد الفاروقی	انشاء
	ابی العهد العلوی ۷۵ تا ۱۳۸	
	ملقات عمرو بن کلثوم و زہیر و طرفۃ	اردو ادب و تاریخ
۱	بی نواہیئے بحر الاسلام اسکی	انگریزی
۶	۱۰ اچل پونجہ رشی بی اے سال اول کا کورس	

الدعوة

سال اول (عربی ششم)

۶	تقابل مطالعہ ادیان	ہندو مت
۳	تاریخ دعوت	فصول فی ادیان الہند، مضیاء الرحمن الاعظمی
۳	اصول دعوت	اعیاء کی تاریخ اصول الدعوة - عبد الکریم زیدان
۲	ہندی	
۲	سنسکرت	
۲	تاریخ ہند	

سال دوم (عربی ہفتم)

۶	تقابل مطالعہ ادیان	یہودیت و نصرانیت
۳	فقہ الدعوة	الیهودیة والمسیحیة للاعظمی
۳	تحریکات و نظریات	من فقه الدعوة، مصطفی مشہور سوشلزم، سرمایہ داری، ماسونیٹ، ہندو مت وغیرہ
۲	ہندی	
۲	سنسکرت	
۲	تاریخ ہند	

سال سوم (عربی ہشتم)

۶	تقابل مطالعہ ادیان	سکھ مت، بدھ مت، جین مت
۳	تاریخ دعوت	”ہندوستان کے تیناظر میں“ صحافتی مشق
۳	ہندی	
۳	سنسکرت	
۳	اسالیب دعوت و آداب دعوت مع عملی تجربات	

۱. الدعوة الاسلامیة و منہاجہا۔ امین احسن الاصلاحی

۲. تفکر الدعوة لبہی الخولی

۳. رسائل الامام حسن البنا

۴. المدخل الی علم الدعوة

فضیلت کے نصاب کی خصوصیات

⊙ اسلامی علوم کے ساتھ ساتھ، انگریزی، اردو اور انجیریشن کی تعلیم۔

⊙ عمومی مضامین کے ساتھ ساتھ طالب علم کی پسند کے لحاظ سے

خصوصی مضامین۔ ۱۔ تفسیر و علوم القرآن ب۔ حدیث و علوم الحدیث ج۔ دعوت

⊙ مذکورہ خصوصی مضامین کی شمولیت کی وجہ سے فضیلت کے کورس میں شخص کی شان پیدا ہوگئی ہے اور

طالب علم عمومی مضامین کے ساتھ کسی ایک خصوصی مضامین میں دومی طور سے تیار ہو جائے گا۔

⊙ فضیلت کے تیسرے سال میں طالب م خصوصی مضامین سے متعلق ایک تحقیقی مقالہ پیش کرے گا۔

سال دوم (عربي هفتم)

٩	سوره الانفال تا الفرقان (تفسير ابن كثير)	تفسير
١	مقدمه نظام القرآن	اصول تفسير
٢	والتكميل في اصول التاويل للفراهمي	علوم القرآن
٣	الاتقان في علوم القرآن للسيوطي	مناجج التفسير
٣	التفسير والمفسرون للذهبي	احكام القرآن
٣	تفسير آيات الاحكام للصابوني	

سال سوم (عربي هشتم)

٩	سوره الشعراء تا الناس (تفسير ابن كثير)	تفسير
١	المدخل لدراسة القرآن الكريم، بمحمد ابو شهبه	تاريخ القرآن
٢	اعجاز القرآن للباقلاني	اعجاز القرآن
٢	اتجاهات التفسير للرومي	مناجج التفسير
٣	تفسير آيات الاحكام للصابوني	احكام القرآن
١	مفردات القرآن للفراهمي	غريب القرآن

الحديث و علوم الحديث

سال اول (عربي ششم)

٩	سنن ابن ماجه، سنن نسائي	حديث
١	معجم مصطلحات الحديث	مفردات الحديث
٢	بضيه الرحمن الاعظمي	تدوين الحديث
٢	دراسات في الحديث لمصطفى اعظمي	
٢	السنة قبل التدوين محمد عجاج خطيب	
٦	بحوث في تاريخ السنة - اكرم ضياء العمرى	فقه الحديث
٦	نيل الاوطار للشوكاني	

سال دوم (عربي هفتم)

٩	سنن الترمذي، سنن ابى داود	حديث
٢	دراسات في الجرح والتعديل	جرح وتعديل
١	بضيه الرحمن الاعظمي	شبهات حول الحديث
١	السنة و مكانتها للسباعي، دفاع عن السنة - محمد ابو صعب	فقه الحديث
٦	نيل الاوطار للشوكاني	

سال سوم (عربي هشتم)

٩	الصحيح للبخاري والصحيح لمسلم	حديث
١	تذريع الحديث نشاته و منهجه - محمد ابو صعب	تاريخ الحديث
١	النقد عند المحدثين - مصطفى اعظمي	نقد الحديث
٢	منهج النقد في علوم الحديث نور الدين عتر	فقه الحديث
٢	نيل الاوطار للشوكاني	علوم الحديث
١	الكفاية في علم الرواية، الخطيب البغدادي	

APPENDIX-E

GLOSSARY

GLOSSARY

Abbasid	:	The name of a dynasty of Caliphs, descended from al-Abbas (paternal uncle of the Prophet), which succeeded the Umayyad dynasty of Damascus, and ruled at Baghdad from 749 A.D. to 1258 A.D. This dynasty was overthrown by the Mongols under Halaqu.
Adab	:	Literature.
Akhbar	:	New Paper
Akhlaq	:	Morals, ethics.
Alim:	:	A Muslim divine, a learned man, especially and technically a graduate of a Madrasa.
Amir	:	Literally, 'prince' and 'noble' also stands for commander
Nahv	:	Grammar, syntax.
Aqaid	:	Doctrines, beliefs.
Aqidah	:	A creed or belief
Ashraf	:	Muslims of respectable status.
Ayats	:	Verses of the Quran.
Balaghat	:	Rhetoric
Dar-ul-Ifta	:	Literally, adobe of legal opinion, the department issuing Fatawa or seat of religious.
Dastar	:	Persian word for Turban.
Dastar Bandi	:	Tying turbans and conferment of conventional honours on completion of religious education.
Din or Deen	:	The Islamic word for religion; particularly for the religion of the Prophets. Creed. Creed, religion refers especially to Islam.
Diwan	:	The Chancellor of the Exchequer of the Mughals, also collection of poem.
Duniya	:	The material world.
Dunyavi	:	The worldly.
Falsafa	:	Philosophy
Faraiz	:	Obligations, obligatory rituals, also Muslim law of inheritance.
Farigh	:	Person who has completed religious education.
Farz	:	Compulsory, obligatory.
Fatwa	:	Religious opinion or decision given by Ulema or legal opinion, judicial verdict.
Fath	:	Victory.

Fatimids	:	The dynasty of Caliph, which ruled over Egypt and north Africa (908-1171 A.D.) and which claimed descent from Fatimah, the daughter of the Prophet. And Ali.
Fazilat	:	Post graduate stage in religious learning.
Fiqh	:	Islamic law, jurisprudence.
Hadis or Hadith	:	Tradition or a saying or reported action of the Prophet.
Hafiz	:	One who learnt the Holy Quran by heart.
Halqah	:	Literally, assembly or gathering for learning and spiritual training.
Hanafi	:	Belonging to the school Imam of Abu Hanifa, one of the four glossographers of Islamic law.
Hifz	:	Learning of the Quran by Heart.
Hijri	:	The Muslim era which began in 622 A.D. when the Prophet left Mecca and settled in Madina. From Hijrat literally means migration.
Ifta	:	Issuing of juridical verdict or legal opinion.
Ilm	:	Knowledge or learning
Imam	:	Head of the Muslim community, leader of prayers, congregational prayers.
Insha	:	Elegant composition, style and diction, Epistomology.
Jadid Talim	:	Modern Education.
Jagir	:	Estates.
Jamat	:	A congregation or collection of people. Also association and society.
Jami Masjid	:	The large mosque of a city where Muslim population are supposed to congregate to say the Friday prayer.
Kuttab	:	Elementary school.
Madrasa	:	A place where teaching is conducted or Muslim religious school.
Majlis	:	Council; Assembly.
Majilis-e-Amila	:	Executive Council.
Majilis-e-Ilmiya	:	Academic council.
Mahalsarai	:	Harem.
Mantiq	:	Logic.
Maktab	:	Muslim Primary School. A place where reading and writing is taught.
Maulana	:	A title applied generally to Muslim religious teacher with an advanced knowledge of Islamic theology.

Muhtamim	:	Vice-Chancellor or Executive Head of a Madrasa.
Mudarris	:	Teacher.
Mufti	:	Head of the department of Fatwa.
Munazara	:	Polemical writings and oral debates.
Munshi	:	Clerk or Stylist.
Muazzin	:	One who calls to prayers.
Nahv	:	Grammar and Syntax.
Nisab	:	Syllabus, Curriculum.
Nazirah	:	Learning to recite the Holy Quran without committing it to memory or trying to understand its meaning.
Nazim	:	Secretary.
Qari	:	A reader, reciter of the Quran
Qazi	:	A judge, especially one who has been appointed by the state to decide cases according to the law of Shariat.
Riyzai	:	Mathematics.
Sadr	:	Chairmen
Sarf	:	Etymology or Declension and Conjugation.
Sihah Sitta	:	The six Canonical Books of Traditions of the Prophet.
Shariat	:	The laws of Islam comprising rules and regulations based on the Quran and Hadis.
Shura	:	Advisory council or court.
Tabligh	:	Preaching missionary work.
Tafsir	:	Exegesis of the Holy Quran.
Tajweed	:	Science of pronunciation of Quran
Takhassus	:	Specialization.
Takhti	:	Wooden Board.
Usul	:	Principles.
Usul-i-fiqh	:	Principles of Islamic Law.
Usul-i-Hadith	:	Principles of Hadith.